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Apollo Britannicus.

J. Clark sc.

THE
BRITISH APOLLO:
IN THREE VOLUMES.

Containing two thousand

ANSWERS
TO CURIOUS
QUESTIONS
IN MOST

ARTS and SCIENCES,
Serious, Comical, and Humorous;

Approved of by many of the most Learned and
Ingenious of both Universities, and of the
Royal Society.

Perform'd by a Society of Gentlemen.

THE FOURTH EDITION.

— *Per me quod eritque, fuitque,
Estque, patet: per me concordant carmina nervis.
Inventum medicina meum est; opiferque per orbem
Dicor; & herbarum subjecta potentia nobis.*

Ovid. Metam. Lib. 1.



LONDON:

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The following *Commendatory VERSES*,
(written by several Ingenious Hands)
were occasionally sent, during the writing
of this *First Volume*.

*As a Grateful Acknowledgment of the pleasing
Amusement your valuable Performance has
given me, and to testify how passionately I wish
the successful Continuance of so instructive an
Undertaking, the following Essay is most humbly
presented by*

Your Admirer, *LUCINDA*.

To the Sons of APOLLO.

G O ON, BRIGHT YOUTHS, quit not the glorious
toil,
But with delightful wit our anxious cares beguile :
Let sprightly fancy sparkle in each line,
And new discoveries deck with new design ;
Whilst sportful nature closely you pursue,
And as she flies, your artful search renew ;
Tho' in wild lab'rynths intricate she strays,
And forms her great designs a thousand various ways ;
The thickest gloom of night the goddess hides,
And rude access, to vulgar eyes derides ;
Yet to the wise, with godlike genius born,
She will unvail and shew her wondrous form ;
Nor mind poor harmless BEAUX of modern cast,
Nor CRITICS meagre with black envy's blast ;
For these are FORC'D to damn, what they want
FORCE to taste,

Nor fear your gen'rous labours just reward,
 Whilst wit has charms, and beauty has regard.
 For so while nature's secrets you reveal,
 And of her glories, of her wonders tell,
 Or sacred TRUTH triumphantly set free,
 From error's night, and long captivity:
 How the pleas'd goddess urges on the race,
 See with what smiles she courts your lov'd embrace,
 And leaves bright tracks of light behind, to guide
 — you in the chace?

To the BRITISH APOLLO.

THO' I can't boast of a cœlestial fire,
Amphion's harp, or *Arethusa's* lyre,
 With pleasure I confess the pow'r divine,
 Whene'er it strikes me in a nervous line.
 Such are your lays, and I with rapture see
 Their strength, their beauty, and their energy.
 Go on, bright youths, the God is all your own,
 Restore lost relish, and reform the town:
 Let us no more a vicious taste pursue,
 Wit shall again its glorious reign renew,
 Adorn'd by your *Apollo's* smiles, improv'd by you.

Hail Bards Divine.

LET your soft sense, in softer numbers flow,
 In every line a god-like genius show,
 By your sharp wit, all carping critics quell,
 And be divinely brave without a parallel.
 Go on, bright youths, and all that's good pursue,
 And let *old Athens* be renew'd in You.

Sic vaticinatur J. J.

To the BRITISH APOLLO.

I.

AND now ye sons of wit, who justly claim,
 (As 'tis indeed alone your due)

The

The great, the glorious God of wisdom's name,
 Who dwells above the heights of fame,
 And only shines on such as you :
 You, whom the world with admiration eye,
 Like some foreboding prodigy,
 That shoots its radiant lustre round the sky.

}

II.

Methinks with emulating joys I hear,
 The trump of fame, when sounding from afar.
 To rouse our heroes up to arms and war,
 From distant shores the mighty noise rebounds,
 And fills the listning air with charming sounds.

}

III.

May you with equal vigour rise,
 Wing'd with unufal thoughts, transporting joys,
 In one united song combine,
 And in each chorus bravely join,
 To raise bright ANNA's fame unto the skies :
 Then shall your heads be crown'd with bays,
 Fresh and immortal as the praise,
 Which is already to your muses due,
 For who can sing, for who can write like you?

IV.

May that great God your souls inspire,
 And plant within your breasts that sacred fire,
 That few men feel, tho' all so much admire :
 Whilst I in vain attempt to rise,
 May you mount upwards to the skies :
 O'ertake the sluggish trump of fame,
 And soar beyond an empty name :
 Then shall your memories endure,
 By your own writing made secure,
 Which in duration will by far surpass
 A monument of marble, or of brass.

}

A

To the Authors of this Ingenious Paper, deservedly call'd THE BRITISH APOLLO.

HA I L! nobles sprung from ancestors divine,
 Wit is your right, from your immortal line,
 Through each consenting vein the godhead runs,
 And with poetic fire your fancy burns:
 Let the fam'd ancients with their works retire,
 Eclips'd by your superior light expire;
 Heaven form'd a soul majestically great,
 Fram'd it alone, its secrets to relate,
 On which the tuneful lyres with eager transports wait,
 And gave it You; thus is *Britannia* blest,
 Of You the wonders of the earth possess'd,
 Can you enjoy, or but the God give more,
 Than you possess, or nature has in store?
 May the kind heavens their choicest gifts pour down,
 And justly give you an immortal crown;
 May constant bays be wedded to your brows,
 Triumphant laurels lend victorious boughs.

A Gentleman was pleased to present us with the following Lines.

WE'D fain return the tribute of our praise;
 To your aspiring, your immortal lays:
 But, oh! the God, (for he is all your own,
 Fondly indulgent to his sons alone)
 The angry God, restrains our tow'ring flight,
 Bids us but sweetly gaze on distant light,
 Nor dare to rival your unrival'd height.

Shall we your dread, your *Cupid* shafts admire,
 The flames of love mixt with poetic fire?
 Your melting verse such images imparts,
 As tho' you cou'd not boast unconquer'd hearts.

You imitate our variegated lines,
 And yet so bright in all your *Phæbus* shines,
 As tho' from *Proteus*, you had learn'd the way,
 How ev'ry shifting form you might display.

Nature you trace, thro' her most dark retreats,
 Nor stop, till you approach her inmost seats;
 The modest dame your prying views molest,
 Unbosom all the secrets of her breast;
 Expose her naked to the wandring eye,
 Unvail'd she stands, however coy and shy:
 Yet sure, you ne'er will her resentment feel,
 Since you her cover'd beauties but reveal?
 For when ye have undrest the bashful maid,
 She but appears more charmingly array'd.

To knotty metaphysics you aspire,
 And make us that abstruser art admire.
 You teach us what we neither see nor hear,
 What cannot by the touch, or taste appear:
 Beyond our subtlest senses reach you soar,
 And immaterial substances explore.

Nay higher yet, your mounting souls you raise,
 Adorn'd with chaplets of diviner rays;
 While you the sacred oracles disclose,
 And by decisive strains, our wide contentions close.

A POLLO's sons, could I advance your fame,
 It should to vast eternity lay claim:
 All future ages shall your wit adore,
 And praises give, till time shall be no more.
 My muse can never to your merits rise,
 Which far extend to the expanded skies:
 All I can say falls short of what's your due,
 The Gods of old scarce ever spake so true,
 As what is now deliver'd us by you.
 For they in doubtful words themselves reveal'd,
 And mystic oracles the truth conceal'd;
 You like a God disperse those clouds away,
 And shew bright truth all radiant like the day.
 To every genius you an aptness find,
 Which tells us plainly that you were design'd,
 The universal light to all mankind.

GO on, you darlings of the muses nine,
 Let tuneful numbers crown each flowing line,
 Whilst you in pleasing strains well chosen verse,
 The milder combats of love's war rehearse.
 Let other quills war's bloody fate declare,
 And you for nobler ends your pens prepare.
 In bright contracted lines with wit replete,
 Make *Briton's Phæbus* shine in every sheet,
 Tho' critics rail against the glorious SUN,
 Like barking dogs, they'll yelp and soon have done,
 But who shall end, what you've so well begun? }

NO more old *Rome* her learned talent boasts,
 Nor *Athens*, fame resounds on foreign coasts;
 No more forsaken *Delphos* dares relate
 Her sage opinions of unerring fate.
 'To *Briton* all their several gifts assign,
 Since glorious *Phæbus* there devotes his shrine.
 Mysterious God! We bless thy bright return,
 And grateful sweets shall on thy altars burn.
 To thee thy sons their humble offerings bring,
 And fed with raptures *Io Pæans* sing.
 No more tumultuous wars shall grate thy ear,
 No more tremendous fields of blood appear;
 No factious heats disturb thy downy ease,
 No hoarse reports of civil broils displease:
 But taught by thee, the sed'lous muse shall write
 On fertil themes of wonder and delight.
 Her soothing strains shall am'rous passions move,
 Or tempt a *Venus* or ensnare a *Jove*:
 And *Daphne's* praise shall pierce the yielding air,
Daphne the darling subject of thy care.
 Thy *Delian* fame a bolder strain shall raise,
 Declare thy power of eloquence and lays.
 The *Sylvian* God of spurious honours strip,
 And partial *Midas* for his judgment whip:
 Whence let the critic wary censures pass,
 Lest like the *Phrygian* judge he prove an ass.

To the Authors of the BRITISH APOLLO.

HAIL! *glorious bards*, who on *Parnassus* sit,
 Sole arbitrators of substantial *wit*;
 Who from your *unexhausted source* impart,
 In flowing streams, *all science* ev'ry art;
 Your labours pregnant by *cœlestial fire*;
 Each line confessing your illustrious *fire*:
 Not all the praise the thankful age can show,
 Can e'er discharge the *mighty debt* they owe.
 To you the anxious and *desponding mind*
 Address, and *balm* for ev'ry sorrow find;
 You teach them *how* to wash away in tears
 Each *crime*, relax their griefs, dispel their fears:
 But with amazements you possess us, while
 So wondrous clear our doubts you reconcile.
 Ev'n from antipathies an harmony
 You raise, and make the long *contesting world* agree.
 Th' *inquisitive* in ev'ry thing you teach,
 Their compass of extensive human reach;
 To you, as *comprehending all* they look,
 Conceal'd in nature's universal book,
 A *judgment* in all *science* to obtain,
 To you they come, and ne'er return in vain.
 Our smoother hours with tuneful strains you please,
 More soft than the delicious western breeze.
 Or dew distilling on the myrtle grove,
 Or down which decks the pinions of the God of Love.

Your hum'rous lines were never rival'd yet,
 The quick results of sprightly, boundless wit:
 Those tart *laconic strains* aptly detect
 Follies which serious sense can ne'er affect.

The snarling critics now with shame withdraw,
 Struck with a just, a venerable awe,
 They find their keen reflections, fond mistakes,
 Distinguish'd for their pains, for fools, or rakes.

Go on, brave gen'rous souls, *inform* mankind
 Whilst *profit* mixed with *delight* we find :
 A *glorious recompence* may all your labours find. }

Robert Howard.

To the Authors of the BRITISH APOLLO.

WOULD but *Apollo*, for this once inspire
 A grateful breast with his prolific fire :
 Then wond'rous youths, your virtues shou'd be shown
 In verse and numbers equal to your own :
 But *Sappho's* muse attempts in vain to fly,
 To the fork'd top of *manly energy*.
 Resenting *Phœbus*, to revenge the wrong
 Coy *Daphne* did to his immortal song,
 Has laid on *womankind* this heavy curse,
 That *wit* shall ever, ever fly from us.
 Hail! happy *bards*! to better fortune born,
 Whom ev'ry *muse*, and ev'ry *grace* adorn :
Nature and *art* seem jointly to agree,
 To make you lords o'th' *sacred treasury* ;
 And you like kind *dispensers* of their store,
 Ne'er hoard, but freely give it to the poor.
 To ev'ry *wounded soul* that makes her moan,
 You *balm* infuse, and set the *broken bone*.
 The *Atheist* feels compunction, and resigns
 His impious tenets ; *Deism* too declines :
 They own an *inspiration* from your lines.
 To you the *lover sighs*, nor sighs in vain :
 Your kind *reply* alleviates all his pain.
 Your *inexhausted store*, fresh torrents yield,
 With *British vet'ran troops* you keep the field,
Reason commands and ev'ry *passion's* quell'd. }

Sacharissa.

To the Gentlemen of the BRITISH APOLLO.

ILLustrious bards, who late with nervous lays
 I Mellifluous reviv'd my drooping soul,
 With mighty cares and poignant grief oppress'd,
 Whose friendly aid me sinking to the shades
 Of ancient night, and to death's gloomy cave,
 Dreadful, profound, uprais'd, and healing balm
 Into my bleeding wounds kindly infus'd.
 Ye sacred clan, for God-like wisdom fam'd,
 Who first my muse her humble fallies taught,
 Deign to accept the tribute of my thanks,
 Mean offering ! for wond'rous favours past.
 Inspir'd by you I tune my pipe afresh,
 And when *Aurora*, harbinger of day,
 With crimson blushes ushers in the morn
 To mortals grateful ! when the lab'ring hind
 From peaceful slumbers, healthful, jocund, rais'd
 To daily toils, gladfom and pleas'd repairs :
 When winged choristers in tuneful notes
 Blithfom, proclaim their great Creator's praise ;
 When nature smiles, and all the world is gay,
 Then I, joyous, the great *Apollo's* fame recite,
 Whilst listning forests own your just renown ;
 Th' astonish'd hills imbibe the grateful theme,
 And humble valleys echo to your praise.
 When night appears, and sacred silence reigns,
 When *Morpheus*, drowzy God ! our senses charms
 To lazy slumbers, and inglorious ease,
 I sad, reluctant, quit the pleasing task.

Hail wond'rous bards, of origin divine.
 All hail ! ye worthy sons of such a fire,
 Let distant realms your shining labours view,
 And be your fame immortal as your works.

From my success, let none henceforth despair.
 Let blushing nymphs by too much love reduc'd

To anxious fears, sad fate! and dire remorse,
 Let them henceforth approach your learned shrine,
 Nor doubt your smiles benign, and kind regard.
 Let tender virgins freely own their flame,
 And sighing swains their tort'ring pangs disclose,
 So shall the Delian God send quick redress,
 Dispel their fears, and dissipate their grief.

Clorinda.

To the Authors of the BRITISH APOLLO,

YOU *soul enchanting bards*, whose rays divine
 With vital pow'r upon *Melosa* shine,
 Forgive my *female muse* that she essays
 (Wing'd with delight) to sing *Apollo's* praise;
 Since at your *altars* I devotion paid,
 To me how smooth the path of life is made!
 By *furious passions* I'm no more oppress'd,
Reason is now sole regent of my *breast*.
 Great oracle! whose bright and benign *muse*
 Do's universal *sanity* diffuse,
 How far your skill do's *Orpheus'* art excell,
 (He only did amuse the pow'rs of *hell*,
 Nor from reprisal could protect his *fair*)
 While you with such *seraphic lofty air*,
 All *Pluto's* court strike with an awe so deep,
 What you demand no more they dare to keep.
 The *injur'd nymph* that mourns her *faithless swain*,
 Calm'd by your *moving song*, forgets her pain.
 What she! that is not wholly void of taste,
 But grows inspir'd from your wit's sweet *repast*?
 Well said the *God*, when *Daphne* shun'd the *bliss*,
Ah nescis temeraria, nescis!
 How weighty and persuasive is your sense!
Heav'ns! how attractive your smooth *eloquence*!
 No more the *sceptic* stalks on *faithless sand*,
 You've made him now on *terra firma* stand:
 The daring *Atheist* struck with deep remorse,
 Bows to your *strength*, and owns your *reason's* force.

The

The *surly cynic*, at *Apollo's* name,
 Grows kindly *soft* and feels a *gen'rous flame* :
 Whoe'er your *sacred oracle* addrest,
 But (if since) obtain'd his just request.
Blest bards! renown'd to *earth's* extremest parts,
 What *pen*, what *tongue* can reach your high deserts!
 Eternal *laurels* on your *heads* shall spring,
 And *ages* yet unborn *encomiums* sing.
 Hold, daring *muse!* this *theme* exceeds thy skill,
 The subject's fitter for an *angel's* quill ;
All raptur'd, thy ambitious flight give o'er,
 And with *emphatic silence* now adore!
 Lay down thy off'ring at *Apollo's* feet,
 And if it do's the *God's* acceptance meet.
 Sufficient's thy *reward*, thy *honour* such,
 As *shining hero's* might in *triumph* grutch.
 If fit for your embrace my *muse* appear,
 I shall rejoice to please my *dearest dear*,
 But if her thoughts are too too freely shown,
 Condemn her evermore to *lye alone*.

Your votary *Melosa*.

A Gentleman was pleased to present us with the following lines.

P Rceed, bright *offspring* of th' *illustrious God*,
 Use both his peaceful *scepter* and his *rod* ;
 Whilst *virtue* you indulge, *honour*, *renown*,
 Lash on the *vice* and *follies* of the town.
 Your *brave design*, so full, so justly takes,
 You are condemn'd by none, but *fools* and *rakes* ;
 And what adds to our *constant wonder* more,
 Each day you *shine* still *brighter* than before.
 Our *serious hours*, you nobly entertain,
 With *great idea's* of your *fertile brain* ;
 Improve our *morals*, rectify our *thought*,
 By *schemes*, to *judgment's* strictest *touchstone* brought.
 Our *lucid intervals* from *cares* and *strife*
 You free, and *smooth* the *rugged path* of life.

Oh ! may your *influence*, some *great bard* inspire,
Fraught with your *skill*, and quick'ned by your *fire* ;
Who may transmit your well *deserved praise*,
In *lines* may suit your *worth* to future days ;
In *lines*, which for *duration* may surpass
All *monuments* contriv'd of *stone* or *brass*.

Rob. Talbot.

T H E

THE
BRITISH APOLLO.

VOL. I.

APOLLO's Address to the Town by
way of PROLOGUE.

*F*Righted from earth by scenes of death and wars,
Domestick strifes and military scars,
The mournful widow's tears, and orphan's cries,
And universal groans which pierce the skies,
I left the globe, in wild confusion hurl'd,
Nor spread my influence o'er the ruff'd world;
But sweetly roll'd my peaceful hours away,
In the bright mansions of eternal day,
And greatly shining thro' those blest abodes,
Encreas'd the knowledge of the wisest Gods;
Long we neglected man, and wov'd that he,
No more the fav'rite of our realms should be.

But on a sudden, shouts of praise were gi'v'n,
And UNION echoed to the gates of heav'n.
Each awful being shock'd, look'd down to see,
The unbeliev'd, amazing prodigy;
And Jove surpriz'd, and pleas'd to see it done,
By Anna's deeds, once more to mortals won,
Sent me and all the Gods to earth again,
To bless the wond'rous worth of her illustrious reign.
Hail therefore happy sons of Britain's isle,
On whom the pow'rs of heav'n united smile,
With gentle welcome greet me on your shore,
Nor let me meet the fate I found before.

Q. What is the cause of the blackness in the Negroes, and how came that people first to be black.

A. The most accurate of the modern anatomists have observ'd, that there is a certain glue or varnish, called by them *CORPUS MUCOSUM*, immediately under the *EPIDERMIS*, and that in different animals, or in different parts of the same animal, being of a different colour, it imports it to the *EPIDERMIS*, which of itself is transparent. 'Tis then to be supposed that this glue or gelly in the *Negroes* is black. But still the question will be how came it to be so in them and white in us? to which it may be easily answer'd, that every one naturally begetting its like, 'tis no wonder the children of *Blacks* should be black: and then we must come to the latter part of the question, *viz.* How the first parents of the black generation came to be of that hue? which is not so easy to be determin'd; for to say that it was a punishment inflicted upon *Cham*, and his posterity, is a very groundless supposition; we rather think that their going naked in a climate, where the sun is extreme hot, did contribute a little to it, by scorching as it where the thick juice aforementioned, as we see that violent heat of fire turns black several bodies; we also may conjecture that they might use some art to make this black colour the deeper, as 'tis related the *Hotentots*, or natives of the *Cape of good Hope*, do at this day, anointing their children with a mixture of soot and oil, and so expose them naked to the heat of the sun: this hue might be more strongly fixt in them after, by the force of imagination, by their women (when pregnant) always beholding such. A famous precedent whereof, we have in history, of a white Lady's conceiving a *Black*, from her continual looking on a *Negro's* picture. Sacred Writ gives us the like instance in brute creatures.

Q. Why the noise of a file, saw, &c. sets the teeth on edge?

A. Because the particles of the air thus moved into

into disagreeable undulations, and being disproportion'd to the pores of the nerves that are inserted in the roots of the teeth do so distort and twitch them, that they are either benumb'd or affected with pain.

Q. What is the reason, that looking down from any high place, a man's head turns, and he is ready to fall?

A. Because the distance of objects and the mighty sense of danger so extremely terrifies the imagination, and creates such a confusion and disorder amongst the spirits in the brain, that they are altogether incapable of performing their regular motions.

Q. What is the reason that at the sight of some eatables, a thin water or spittle arises in the mouth?

A. It is caus'd from the communion of the nerves of the eyes and palate, which arise and run along together in one common trunk, till they are distributed to their respective parts, amongst which there is a certain sympathy or consent of action.

Q. Gentlemen, I have long passionately lov'd a Lady, who for her excellent perfections rather merits adoration: I have pass'd through all the probationary injunctions requir'd of a lover, given myself violent airs, then sigh'd, whin'd, pip'd under her window, look'd like an ass, went slovenly, forgot to blow my nose and made verses; nay, I had certainly attempted to kill myself, but that I feared her consent to it. Now pray resolve me if this divine creature, this illustrious Goddess, in regard to all I have suffer'd for her sake, is not oblig'd in gratitude to return love for love?

A. Certainly no. — It argues worse than pagan stupidity, to expect the object of our worship should make reciprocal returns; it is sufficient, if she accepts your offerings, but presumption to expect so much as familiar conference with a superior power: were she convinc'd that you was such another divine creature, (of which, your going slovenly, and looking like an ass, gives us little hopes) she might possibly admit of parley; but even then would not be under the least obligation of making mutual returns, for that wou'd encroach on the freedom of her choice,

and reduce her to a more servile condition than your own. Therefore if your Goddess be inexorable, the best advice we can give is, to comfort yourself with *Epicurus's* maxim, that your sufferings cannot be great and long: perhaps she may honour your ashes with so much compunction, as to sigh, and say, 'tis Pity—— and so call for the cards.

The Tenth MUSE, &c.

ALL-pleasing Ovid in a strain divine,
 Soft as his theme and sweet as his design,
 Sings the dear Cyprian Queen, a Goddess bright,
 Charming to sense, and ravishing to sight.
 With wounding passion he describes her court,
 Here smiling graces play, there Cupids sport.
 In numbers like their own, he sings the Nine,
 And their own wit flows sweetly in each line.
 These moving themes Ovid's bright genius fir'd,
 Divine the poet, and the muse inspir'd.
 I sing a Goddess equally divine,
 Another muse, and a new grace is mine,
 And bright as those at Paphos do's the charmer shine.
 In her they all unite, in her you see
 An exquisitely charming Deity.
 Wit dwells upon her tongue, and in her face,
 A killing sweetness, and majestick grace,
 Successively maintain each other's place.
 Thus in Hortensia we may justly own,
 The Muses, Graces, Venus all in one.

The following Attack was made upon us the first day our PROPOSALS came out; since we have enter'd the lists, we must undertake all combatants.

Q. SAY bold solutists, solve the doubt,
 Or else expect I'll lay about:
 Why each one shivers when he pisses,
 For so it is with maids and misses,
 'Tis so with boys and girls withal,
 With high and low, with great and small,

Nor state, nor sex, nor age is free,
Pray what should then the reason be?
But if you cannot solve this shaking,
I'll set your very hearts on aching,
And pifs upon your undertaking?

}

A. What daring squire is this, what mortal,
Who thus attacks us in the portal,
That does thus peevishly persist,
As if he had himself bepist?

Such wit as yours, from us we tell ye,
As easy breaks, as wind from belly.

The reason why you shake in shaling,
(Except you have some other ailing,
That weakens all your joints) is WIND.
Not having vent through port behind,
Which the excretion of the urine,
(Pray mind me, for it is a true thing)
Protrudes through the intestine pores,
Caul, rim of belly, and its stores
Of muscles, membrane, then it goes
Strait to the membrane adipose;
And there it agitates the divers,
I've quite forgot their name——Oh! fibres.
This makes you shake much like *pick-pocket*,
By beadle snapt, or like *French* prophet.
Your question, yet, is blind to reason,
(Except you mean to hit the season)
For very few have known this shaking,
Tho' you might be in such a taking,
As dreading what you might get by't;
Thus cowards wink and shake and fight.

Now, Sir, although you thought to pose,
In doggrel not so smooth as prose,
You see how soon our answer flies out,
And so you may go pifs your eyes out.

To an enrich'd Cobler, being an Imitation of *Martial*,
Lib. 9. Epig. 74.

THOU late professor of the last and awl,
Thou modern farmer of a sordid stall,

B 3

Whose

*Whose rustick hands, whose eager teeth and tongue,
Were us'd to bite and stretch the stubborn thong,
Translated now, dost scorn thy former state,
Command'st thy city-house and rural-seat.*

*To court, to park, to theatres dost go,
Enjoy'st thy bottle and thy mistress too.
But I, by thoughtless friends averse to trade,
Was sent to Oxford and a scholar made,
And what do grammar rules advantage me,
Or when will rhetorick beneficial be?*

*Away with books and muses, let them rot,
Since more by cobbling than by reading's got.*

Q. Why did not God make the world in a moment as well as in six days?

A. We presume this learned querist does not dispute, but God could have made the world in a moment, as well as in six days if he had so pleased. Therefore taking that for granted, we shall attempt some reasons why he did not.

1. It was most agreeable to that order, decency and regulation, which God prescribes to himself in all his works. Now to have struck out light and darkness, fire and water, earth, heaven and air, &c. all at one heat, must not only have destroyed and confounded all order and decency, but have been contrary to the rules of right reason, against which, that mighty Being can never be supposed to act.

2. The creation of the world at one fiat, (tho' it might have been equally possible to God) might have been too stupendous a view, even for the Angels themselves, and no doubt but God had a great regard to them in it, by shewing them the beauty, harmony and symmetry of his daily labours, for which without all question they returned the constant tribute of their Allelujahs.

3. It was to be a standing rule and direction to mankind, for the future government of their lives and actions, to labour six days, and to keep the seventh holy to him, who rested upon that day and blessed it.

Q. Why

Q. Why does it often hail in warm weather, but always snow in cold, tho' hail be a more compact congelation than snow?

A. Your question is founded upon two suppositions, which are both false. You first suppose, that water, when congealed, is more condense, than when dissolved. Whereas on the contrary it is more rarified. This supposition was indeed the opinion of the schoolmen, but is clearly confuted by matter of fact. For ice of equal dimensions with water weighs less by the proportion of one tenth, or one in ten, as is calculated by Mr. Boyle. Your question again supposes, that hail and snow are produced out of the same substratum of matter; whereas snow is engendered from thin vapours, and hail from drops of rain. In what manner they are both generated, is without the bounds of your question.

Q. Why are cuckolds said to wear horns and not their wives?

A. A shrewd question truly! and now, thinks the crafty querist, (who imagines no body but himself knows any thing to the purpose in so crooked a business) I have nip'd this upstart society in the bud, but have at you for once; we'll let you see *Apollo* knows what belongs to horns as well as you, Sir. Horns are goods of a woman's getting, and (in *England*) you know, all such are her husband's by the law; besides, Sir, tho' a man and his wife are but one flesh, yet the husband is the head, and must consequently wear the horns by the law of nature; or perhaps 'tis because the husband, like an ox in a yoke, ploughs daily on in one deep drudgery, while his bricker mate is gallop'd about from road to road like a beast of burthen.

Q. Whether there were the same number of species of living creatures at the first creation, as there are now?

A. They, who say that the number is encreased since the creation, must allow of one of these two propositions; either that God has since created some new species, or such have been produced by the stated

laws of second causes. But both these propositions may very fairly be deny'd. To say, that God has since created some new species, is to tax him with imperfection in his first essay, which is sure unworthy of an all-wise Creator; to say, that some new species have been since produc'd by the stated laws of second causes, is to allow of equivocal generation; whereas generation is univocal: that is, a species can be no otherwise naturally formed than by seminal production. If some object, that by the mutual agency of two different species a mix'd one may be produced, as a mule is generated by the conjunction of an horse and ass, to those it may be replied, that such are but temporary creatures, and die without any propagation of their kind.

Q. Three persons making their addresses to me, a captain, a lawyer, and a merchant, I have enquir'd after their personal estates, for they despise real ones: my captain has his commission in his pocket, which scorns to keep company with any gold there. My lawyer has a desk, nine law-books without covers, two with covers, a temple mug, and the hopes of being a judge. My merchant has a vast estate, tho' at that distance that I never heard of any besides, who have ever travell'd to those parts. On the other hand I consider'd the risks I shou'd run; if my captain should be broke his fortunes would be broke, and by consequence my heart would be broke; for all money can never be extracted out of no money. My lawyer might study Coke upon Littleton, more than my constitution, and so his horns might throw off his coif. My merchant might travel after his effects, and leave me at the mercy of his foreman, then, should I happen to go two years with child, he might not believe it his own, and so sue out a divorce. Now it is certain, one of these I must have, since it is as certain I expect no others; therefore since your Apollo was a passionate lover of our sex, I hope your compassion will confess your legitimacy, and incline you to advise herein?

A. When we forget our respects to your sex, may our descent be esteem'd spurious. Your case seems

seems so intricate, that we durst give no solution thereon, without first consulting the Oracle of *Apollo*, who by his priestess returns this answer.

In times of war, when *Mars* triumphant reigns,
The merchant runs the risk of all his gains,
The lawyer beats in vain his solid brains,
The soldier's only paid for all his pains.

Q. Gentlemen, *Pray tell me what you think of St. Austin's opinion; he says that if Adam had not fell, generation had been perform'd without the loss of the maidenhead?*

A. We are not of his mind, as not thinking there is so much sanctity in celibacy, on which we presume that opinion is grounded.

Q. *If you Apollo's sons would prove yourselves Not changed in your cradles by some elves, Tell us what's Wit, with which your God inspires? Or we shall think you sons of other fires: But if (declining this) you still will style Your selves his sons, and boast your father's smile, We must conclude you got upon the mud of Nile.*

A. *Wit like the Phœnix, is a bird most rare, All men believe she is, tho' few know where; But if Apollo must his sentence give, He loves to answer in the negative: First then, there is no wit, in lines like thine, For satyr seldom has the luck to shine; Malicious writers never wear the bays, And you great criticks scorn to merit praise: But if thy genius cannot fairly shew The powerful God, thy verse desires to know, Jump on a thought, you never aim'd at yet, And you may chance to stumble into wit.*

On Tears shed by a Lady.

IF from the fair, the weeping *Myrrha* came,
That aromatic gum which bears her name;
If when the queen of love *Adonis* mourn'd,
Her tears to violets and roses turn'd;
What from the dear *Hortensia's* brighter eyes,
To bless the age succeeding shall arise?

Some exquisite perfume, to feast the sense,
 From drops of such amazing excellence
 Shall spring: — Ah no! delusive strain,
 Why hast thou sooth'd me with that thought in vain!
 That sweetly trickling dew which now I mourn,
 In time to solid adamant shall turn,
 And represent to ages yet behind,
 Her harden'd heart and unrelenting mind.
 For tho' by nature she was form'd as fair
 As morning light, and good as Angels are;
 Yet in the midst of that all pleasing frame,
 A heart untouch'd by any lover's flame,
 Unmov'd by vows, insensible of tears,
 And hard as flint, the cruel charmer wears.
 And yet she weeps, — so does the spring that swells
 With petresying streams the neighb'ring rills,
 And leaves, and limbs of trees with stony substance
 fills.

Till their first nature seems intirely gone,
 And the next age surpriz'd confess 'em solid stone.

*On a lover's attempting to kiss his mistress through a glass-
 window.*

Thus on some rock, the shipwreck'd sailor stands,
 And views with weeping eyes, and wringing
 hands,
 Inviting prospects from the neighb'ring lands.
 But if he strives to swim, he strives in vain,
 For rolling billows beat him back again.
 Curse on the disappointment of my kiss,
 Can brittle glass oppose a lover's bliss!
 Frail are our am'rous hopes, if love must be
 Subservient to a thing so weak as thee.
 Perish thy use. This does thy nature prove,
 Light ever was an enemy to love,
 But thou hast now found a new way to toy,
 First give the hope, then dash the tempting joy.
 At midnight thus, men meet the wand'ring ghost
 Of some dear friend, whom once they valued most,
 But when with open arms they strive to greet,
 And in a kind embrace each other meet,

Cold

Cold breaths of wind divide the joining pair,
And the lost phantom vanishes to air.

Q. Gentlemen, I find you are very clear in your notions of things, at least to my apprehension ; which encouraged me to hope for a solution of the following question, viz. Whence is it that snow continues upon the Alps when it is so hot on the plains below ?

A. On the tops of high mountains, the sun beams are not reflected as they are in the valleys, by the sides of those hills which encompass them : besides the greater rarefaction of the atmosphere may be another reason, why the beams of the sun have not so much power there, as being not so much concenter'd.

Q. What is the reason that winter (when the sun is nearer to us) is colder than summer ?

A. We take it to be this ; that the sun-beams not falling so perpendicularly, but more obliquely, the reflected rays are more scattered and come not so near to those of incidence, and consequently are weaker ; which appears by the excessive heats that are felt between the tropicks, and the no less cold by the poles, and by our daily experience, that the sun hath more force in its meridian than at its rising or setting.

Q. Gentlemen, Lately disputing with a person of learning we happened to differ in our notions of true thinking, I desire therefore you will give me your opinion, what a true thought is, and when a thought may be said to be just ; and if it be not to ask too many favours at once, to give an instance out of any of the ancients of what you think a just thought ?

A. Sir, thoughts are only the images of things, as words are the images of thoughts, and to think, in general, imports no more, than to form in one's self the description of an object, represented to us ; now these images and descriptions are true, when they are exactly conformable to their objects ; so that a thought may be said to be true, when it represents a thing faithfully, and false when it makes it appear otherwise than it really is in its nature. For no thought can be just, true, or fine that is not natural.

Now, Sir, for your instance, we think we cannot give one more to the purpose than the following epigram on *Dido*.

Infelix Dido nulli bene nupta marito,

Hoc pereunte fugis, hoc fugiente peris. *Auson.*

Q. I have with great industry apply'd myself to a certain affair for some time, but have met with so many disappointments, that I have often resolved to throw it up, but my friends encourage me to pursue it, in expectation of a critical minute; let me intreat you to give a hint how this critical minute may be known? And it will oblige S. R.

A. Had you expected any assistance from the society, you ought to have been more particular in your case, for we think our proposals gave you no encouragement to believe we set up for divination, as well as answering questions. But since you address us with so much modesty, we will for once endeavour to oblige you, but withal desire you to remember, if we should fail, it was only a game at hazard, and we happen'd to throw out.

Now, Sir, if the question depends upon rising in the state, you must examine well your merit and qualifications, there being no critical minute, under this administration, where those are wanting.

If in the church, piety and a good life.

If in the army, zeal for your country, and a generous contempt of danger.

If success in law, or chancery, right reason, and the justice of your cause.

If with physicians, double fees.

But if, as 'tis highly probable, none of these are your case, and love at last should happen to be the question; we advise you to continue your assiduity in visits, to be obliging in your conversation, generous and open in your behaviour; and then if she is a Lady worth your having, the God of love will interest himself in your behalf, and force her to confess her satisfaction in every gesture; pleasure will sit smiling in her countenance, and joy sparkle in her eyes,
When

When these symptoms appear, you may conclude that's the critical minute, which must crown your felicity.

Q. Gentlemen, Meeting with your proposals, wherein you tell the world you design to answer questions, I desire you will give me your opinion why the men are so prone to inconstancy, and whether that desire of change be seated in the soul, or rather proceeds from a natural defect in the object. In doing this you will oblige Orinda.

A. Madam, Our society resolves to pay a peculiar veneration to the fair sex, in whatever they shall think fit to communicate to us. We therefore with all deference give it as our opinion, that inconstancy, or desire of change, happens not so much from the mutability of objects, as from the mutation of the sensitive soul itself, which is every moment changing, by losing some of its particles, and imbibing new ones which it receives from the air we respire, and the food we take for our nourishment; insomuch that we find different sensations impress'd upon us, even by the change of weather, or after the free use of generous liquors. And yet it is evidently true, that diversity of objects have the power to excite various passions in the sensitive soul, as they happen differently to strike upon it.

And common experience convinces us that if the soul is long entertained with one set of objects, it complains of a satiety, being tir'd with the too often repeated shews of the same things. So that whatsoever is new takes off from that satiety we are too apt to complain of; and that which recommends variety is, the soul's being every moment called off to something new, and the attention not suffered to waste itself on any particular object.

*Q. Why Valentine's a day to choose
A mistress, and our freedom lose?
May I my reason interpose,
The question with an answer close,
To imitate we have a mind,
And couple like the winged kind.
The sense of this you may foreclose,
And print it for your own in prose.*

The

*The answer use, if rightly guest,
And let me lay in other's nest?*

A. O mighty man of reason great,
Whose fancy can such WIT create,
How many thanks must we advance, Sir,
For such a question and an answer!
But we'll rob no man of his merit,
You won the honour——pray, Sir, wear it.
Shou'd we pretend such flights to steal,
Our follies wou'd our crimes reveal:
And since such learning you have shown,
We'll scorn to print it for our own:
Nor can we grant your last request,
For tho' you think your eggs the best,
Your young ones may beshit our nest.

Q. Apollo, *You being enter'd list,*
And very like to be bepist,
I fain would see before you're wet,
What answer from you I can get.
I'd know, why he, that selleth ale,
Hangs out a chequer'd part per pale,
And why a barber at port-hole,
Puts forth a party colour'd pole.
Now if in books you've read the cause on't,
With it oblige your humble servant.

A. Our querist by his learned question,
(With such fine turns of fancy prest on)
Appears design'd to nick the brimmer,
And set up for White-chapel trimmer;
And there for two pence to retail
A shaving, and a pot of ale:
So gravely judging, that he shou'd not,
In his own trade appear a woodcock,
And when his drink and shaving's done,
Instead of pay be pist upon;
To solve his doubt, wou'd us cajole,
Why he for polling shews a pole;
And how by checker 't does appear,
That part per pale sells ale and beer.

Thou

Thou trusty Trojan, spread thy ears,
Discharge thy doubts, dispel thy fears :
We'll tell thee what the reason was,
Or what might for the reason pass ;
And that's all one, so wit we smatter,
Like thine, altho' we miss the matter.

In ancient *Rome* when men lov'd fighting,
And wounds and scars took much delight in,
Man-menders then had noble pay,
Which we call surgeons to this day.
'Twas order'd that a huge long pole,
With bason deck'd, should grace the hole,
To guide the wounded, who unlopt,
Cou'd walk, on stumps, the others hopt ;
And they who had lost ev'ry eye
Follow'd the rest by sympathy ;
But when they'd ended all their wars,
And men grew out of love with scars,
Their trade decaying, to keep swimming,
They join'd the other trade of trimming ;
And on their poles to publish either,
Thus twisted both their trades together.

As for the checker, some old writers,
(Altho' they are not quite so bright as
Our moderns) say, a jolly hostess
Took Negro drawer, and paid postage.
The brat as soon as come to light,
Was checker'd o'er with black and white.
Since which, to this virago's honour,
O'er door they've blazon'd such a banner.
But whether this be true or not,
'Tis none, unless you hit the blot.

Now bodily set upon your trade,
And say you're by Apollo made.

Q. Tell me, O! tell me, what is happiness?

*A. If, Madam, yet some husband's arms you bless,
Ask him, for he, if any, sure can guess.*

*Q. Gentlemen, How old, and from whence is the
custom of throwing at cocks on Shrove-Tuesday?*

*A. There are several different opinions concerning
the*

the original of this custom.—But we are most inclined to give credit to one *Cranenstein*, an old *German* author——Who, speaking of the customs observed by the christian nations, gives us the following account of the original institution of the ceremony.

When the *Danes* were masters of *England*, and lorded it over the natives of the island, the inhabitants of a certain great city, grown weary of their slavery, had formed a secret conspiracy to murder their masters in one bloody night, and twelve men had undertaken to enter the town-house by a stratagem, and seizing the arms, surprize the guard which kept it; at which time their fellows, upon a signal given, were to come out of their houses and murder all opposers: but when they were putting it in execution, the unusual crowing and fluttering of the cocks; about the place they attempted to enter at, discovered their design, upon which the *Danes* became so enraged, that they doubled their cruelty and used them with more severity than ever: soon after they were forced from the *Danish* yoke, and to revenge themselves on the cocks, for the misfortune they involved them in, instituted this custom of knocking them on the head on *Shrove-Tuesday*, the day on which it happened; this sport, tho' at first only practised in one city, in process of time became a national diversion, and has continued ever since the *Danes* first lost this island.

Q. Gentlemen, *I beg the favour of you, to tell me in your next the cause of tears, and whether it be an ease or satisfaction to the mind, to weep much for the loss of a friend, or on any other occasion?*

A. This question, like many others, came attended with repeated desires of an answer in our next paper, but our querists must pardon us if our solutions are somewhat slower than their expectations: we assure them, they shall all be served in their turns, and we are obliged by the number of our questions to proceed regularly to avoid confusion. But to the subject. 'Tis the opinion of our society, that tears
are

are caused by a great and sudden disorder in the blood, which is transmitted thro' the proper arteries, from the heart, to the glands of the eyes from whence (there separated from the blood) they are distilled in small drops, thro' several minute pores, and gushing violently from the corners of the eyes discharge the body of a troublesome guest, and must consequently afford an extraordinary ease to an afflicted mind on whatever occasion it becomes disordered.

Q. Whether it be lawful to wear patches?

A. You will find a solution of the question in the *Athenian Oracle*, Vol. I. Pag. 144. But since there is a remarkable Scripture passage very pertinent to your case, and not taken notice of by those ingenious Gentlemen, we beg leave to insist upon it. If it be lawful to wear gold and jewels, by parity of reason, it is lawful also to wear patches. But against the former some alledge the 2^d of *Peter* iii. 34. where the Apostle thus addresses himself to married women; whose adorning, let it not be that outward adorning of wearing of gold, &c. but let it be the hidden man of the heart, even the ornament of a meek and quiet spirit. But that the prohibition is not absolute, but restrictive, that it condemns not the use, but the abuse of gold; that it only forbids women to prefer an external to an internal ornament, to the ornament of a meek and quiet spirit; that it does no more than this, is evident, from the immediately succeeding verse, where the manner of those holy women, who were in old time, of which *Rebekah* was undoubtedly one, is recommended to their practice. And yet we read *Gen.* xxiv. 53. The servant brought forth jewels of silver, and jewels of gold, and gave them to *Rebekah*. We therefore conclude it lawful to wear patches, if done with moderation, if separate from pride and vanity, if suited to the age and station of the persons wearing them.

Thus patches may be worn without a spot;

They, who the usage censure, make the blot.

Q. Gent.

Q. Gentlemen, You are desired to resolve this question in your next——because there's a wager laid about it.

What is the reason why (when a woman cuckolds her husband) the child is commonly like the father?——

*A.——*Pray——whom should a child resemble sooner than his father? but perhaps the querist, somewhat in haste to be fingering his wager, has mistook the right stating the question.——If he would know why a child begoten in adultery, is commonly like the husband of the adulteress; 'tis our opinion, that this seldom happens to any, but women of a very timorous nature——who being touch'd in the action, with a deep sense of the enormity of the crime they are then committing, have their thoughts attentively fixed on the person of their absent husbands, so that a likeness of form is stamped upon the child then begoten by the force of a powerful imagination.

Q. By what power is it, that spirits or apparitions (which are but shadows) can lift or move any heavy body?

A. Were spirits but mere shadows, they could not move heavy bodies at all; but when they are so called, it is meant only of those external appearances, which immaterial substances assume. But by what power an immaterial substance acts upon matter, is a question as yet unask'd, and *Apollo* never loves to be impertinent.

Q. Why does God prohibit all manner of images, and yet permit them in Sanctum Sanctorum, in form of Cherubims?

A. The first part of the second commandment bears a necessary relation to the succeeding part, and therefore when in one place it is said, 'Thou shalt not make unto thee any graven image, &c. and in another, thou shalt not bow down thy self to them, nor serve them; the meaning is, as tho' it were thus express'd, 'Thou shalt not make unto thee any graven image, with intention to bow thy self to it, and serve it. And since it is expressly said, 'Thou shalt not make to thy self any likeness of any thing, that is in the earth

earth beneath; we must either admit of the relation, or allow it to be unlawful for a man to sit for his picture.

Q. Whether sage of virtue infused be wholesomer than Indian tea?

A. Bohea-tea hath the pre-eminence, as corroborating the stomach, helping the concoction of aliments and colick pains, in the expelling of wind. *Green-tea* helps the suppression of urine, in the free excretion of it; which are much more efficacious properties than are in sage, &c.

*Q. Sons of the Delian God, if such you are,
Pardon a friend's advice, nor blame his care,
If on your father's wings you safely fly,
I'll not presume to think you soar too high;
But if you hope, like the rash Phaeton,
To rule the headstrong horses of the sun,
Tell me—in striving thus beyond your strength,
Do you not fear a fall like his at length?*

*A. We neither fear, nor can we feel his fate!
Nor is our danger, or our pride so great;
Singly he strove to keep his father's place,
And curb his fiery horses in their race.
Most humbly we united strive to gain
An honour he alone could ne'er obtain:
From steeds like those, one rider well may fall,
But we with many hands command 'em all.*

To the sons of APOLLO.

*Q. If to Apollo's smiles you've just pretence,
And claim from him your boasted influence,
O tell a doubtful and enquiring fair,
The reason why her sex so open are?
Why secrets in their breasts no safety find?
And why their vows are fleeting as the wind?*

Your speedy answer will much oblige D. P.

*A. Your outward beauties inward thoughts betray,
As men thro' curtains see the breaking day;
But sure, you sometimes keep the vows you make,
And men accuse you by a gross mistake.*

Your

Your faults are doubled by your being fair,
 White cloth shews *spots* much larger than they are,
 And flaws, most deep, in brightest gems appear. } *3*

Q. APOLLO, you will write in vain, Sir,
 'Till twenty orphans you maintain, Sir,
 A college build and keep Exchange, Sir,
 And fill your sheets with others brains, Sir,
 Tho' writ as if they had the mange, Sir,
 'Till these great things you do attain, Sir,
 How will the money flow amain, Sir?
 Or set up your coach by the gains, Sir?

A. Should we for twenty take the care, Sir,
 And after turn them out all bare, Sir,
 Or keep *Exchange* to make you stare, Sir,
 Or promise college to prepare, Sir,
 Like building castles in the air, Sir,
 Or make of others scraps your fare, Sir,
 The world will say, nay, they will swear, Sir,
 We either knaves or blockheads are, Sir.

Q. My humble muse an insect subject, takes,
 Pray tell me how a fly her buzzing makes?
 Search not the cause in wings or head, dear Cuz,
 For these pluck't off you'll find her hum and buzz.

A. How ill your humble muse and pride agree,
 Pray how came you *Apollo's* kin to be?
 Tell us the cause of this, O mushroom Cuz,
 And you shall know why headless insects Buzz.

To the Sons of APOLLO.

Q. Say, if APOLLO, and no other,
 Your father is, pray who's your mother?

A. The Gods all female help disdain,
 Thus *Pallas* issu'd from *Jove's* brain.

An ODE on Friendship.

Friendship—— thou plant of tedious growth,
 Thou harmony of souls——
 Thro' thee seraphick pleasure rolls,
 In rise thou imitat'st the God of sloth.

Tender

Tender in youth, thy tim'rous branches shoot,
 By cautious inches from thy root ;
 But when thy full grown height has grac'd thy pride,
 And tall maturity has crown'd thy state,
 Each leaf becomes a feather on thy side,
 And mounts thee on the wings of fate,
 Till that which hardly grew in years before,
 One moment loses, and 'tis found no more,

An Imitation of Horace, lib. 1. Ode 11. Ad Leuconoen.
 'T'u ne quæsieris scire, &c.

DESIST, my friend, to search the great decree,
 Where heav'n hath periods fix'd for me and thee ;
 Nor buoy'd by astral schemes, presume to shun
 The various turns, through mortal stages run ;
 Or let a train of winters swell my score,
 Or let this prove my last, which rends the *British* shore.
 Chear up, let sparkling wines your glasses crown,
 Stale hopes of life let blissful minutes drown.

Our envious years are hurrying, as we speak,
 Of present moments then advantage take,
 Nor vain accounts on future seasons make.

}
}

To a young Lady on her first attempt in Poetry.

WITH deep surprize, and boundless pleasure too,
 I read the verses, *Madam*, writ by you,
 Read, and admir'd your fancy in each line,
 Which shews your genius suits your great design.

Go on, bright maid, nor fear a just applause,
 For wit and beauty give the *critick* laws :
 Think not thy youth can make thy merit less,
 Increasing years will double thy success.
 The sun himself when first his glories rise,
 With feeble brightness gilds the Eastern skies,
 But soon, thro' heav'n's vast orb, with spreading lu-
 stre flies.

}
}

The ingenious Confession.

Strephon. **M**Y *Sylvia's* love alone has gain'd
 My vows, and she my Goddess reign'd :
 But

- But now I'm forc'd to bid adieu,
My *Sylvia*, both to love and you.
- Sylvia.* Am I less fair in *Strephon's* eyes,
That he shou'd now my love despise?
- Stre.* You still appear as fair and bright,
As are unfully'd beams of light.
- Syl.* Has defamation rais'd your icorn?
- Stre.* Chaste as the blushes of the morn.
- Syl.* Then *Strephon* has another Love,
And's false to me. *Stre.* Nor that by *Jove*,
I am not false to you, but may,
Nay must be, if I longer stay,
My *Sylvia*, then to clear the doubt,
I've lov'd my stock of love quite out.

Q. IF you please to solve the subsequent question, you will, I dare say, very much oblige the publick as well as your humble servant, J. S.

What is the product of

$$3l. \text{ --- } 19s \text{ --- } 11d.$$

Multiplied by

$$3l. \text{ --- } 19s \text{ --- } 11d.$$

A. This question is revived now and then, afterwards lyes dormant for some time, till some kind school-master, to reward the ingenuity of a proficient pupil, imparts him this rule; for which he is as thankful as if a family secret had been imparted him; with that the young Gentleman thinks himself an extraordinary arithmetician, and goes about to puzzle his friends, and lay wagers they can't do it: Now to rid the world of this question, and to abate a little the vanity of those that think it a great matter to solve it, we will set down a plain rule for it, free from the trouble of aliquot parts, which are not so universally known. Reduce all into pence, multiply the pence by the pence, and divide the product by 57600, you shall have the pounds; multiply the remainder by 20, and divide the product by 57600, you shall have the shillings, multiply the remainder by 12, and divide the product by 57600, you shall have the pence. Thus in the present case, according to the directions of this rule,

rule, the product required will be found to be $15\frac{1}{2}$.
 $195.4\frac{1}{2}d.$

Q. *Why did Julian, who was educated in the christian religion, reader in the christian church, and successor to Constantine, afterwards turn pagan, a man of great learning and probity?*

A. To take no notice that *Julian* was not successor to *Constantine*, but to his son *Constantius*, there are several things observable in the question proposed.

1. *Julian* can scarcely be said to have been educated in the christian religion, since he learned the rudiments of grammar under *Mardonius*, an heathen; and was pupil to one *Libanius*, a pagan sophist. And what influence tutors have upon their pupils, *Julian* was himself sensible, and probably conscious too, when in order to extirpate Christianity, he forbid Christians to be school-masters.

2. Tho' *Julian* was not professedly an heathen, till an Emperor, yet he was secretly one before; and the sooner he turn'd apostate, the less wonder that he did so.

3. He was intimately acquainted with *Maximus* an heathen philosopher: and surely the encouragement, much more the persuasion of a confident is a great inducement to any undertaking, since this is a scriptural remark, iron sharpeneth iron, so man sharpeneth the countenance of his friend.

4. *Julian* was a very ambitious man, and ambition is a weed, which as Christianity rooted out, so Heathenism cultivated, and therefore the less to be admired that an ambitious *Julian* should apostatize from that religion where he could not expect an *apothecosis*.

5. He was of a very superstitious disposition, and therefore might more easily be induced to turn runagate to those, whom the Christians were ready to address in the Apostle's language, we perceive that in all things ye are too superstitious.

6. As for *Julian's* probity, tho' it is confessed, that he was excellently qualified in many parts of morality, yet he grossly dissembled his apostasy for a time,
 and

and hypocrisy sure is no extraordinary branch of pro-
bity.

7. As for his learning, it is no unusual thing for men of the most improv'd parts to fall into the most palpable absurdities. But if any man has a mind to quit his Christianity upon the authority of *Julian's* judgment, he must turn Heathen too upon the same authority: but the scepticks of our age would be unwilling to change the religion in which they were baptiz'd, for the ridiculous fooleries of heathenish superstition.

8. *Julian's* best friends acknowledge, that he was inconsiderate in some things, tho' prudent in others: and one of his last projects shews him to be little better than a madman; and indeed when he was so inconsiderate as to turn apostate, we may well affirm that a fit of madness was upon him.

9. *Julian* allows of the matter of fact of such things as scepticism now-a-days pretends to doubt of, and therefore he can be no patron of modern infidelity.

Q. Pray, why are not men and women wind-broken with violent coughs, fits, or exercise, as horses are by coughs and hard-riding?

A. Men and women, as well as horses, are liable to great asthma's or difficulty of breathing (vulgarly call'd broken-winded in horses) proceeding from a great quantity of thick clammy excrements, highly stuffing the bronchia and vesicles of air in the lungs, intercepting the free reception of it, so that the disease is the same in both under different names.

Q. How many things are required in a woman to be perfectly beautiful, or whether can a woman be said to be perfectly so?

A. Now, Madam, if you think *Apollo* a beau or a courtier, and expect to be sent to your looking-glass for an answer, we should be sorry to stand in the place of the poor chamber-maid, who must bear the shock of your disappointment; and yet (for any thing we know to the contrary, you may be the prettiest woman within the bills of mortality. But first——

'Tis

'Tis impossible to describe the numerous accomplishments which must grace the idea of a finished BEAUTY, for it is but an imaginary empire, subservient to the lightest turns of our unsettled fancies, and can never boast an universal authority, because our different notions of things still lead us into different judgments on every workmanship of art or nature. As for the other part of your question, perfection is an excellency not to be attained in this world——'Tis a blessing too elevated for the very wishes of mortality, and will never be found 'till the glorious rewards of an unfeigned virtue here on earth shall crown you with that happiness in a life hereafter.

Q. Why are the Blacks in Guinea woolly-headed, and with flat noses, when they are not so in other places?

A. First, in answer to that, why the Blacks in Guinea are woolly-headed? It is fit to observe that by the help of the Microscope it has been found that hair and wooll differ only in bigness, being otherwise made up quite after the same manner, and every single hair consisting of several other smaller wrap'd up as it were in bark, and that the number of these minute hairs in wooll is less than it is in what we properly call hair. It remains then only to find out some reason why the hair of Blacks does consist of a less number of these minute hairs than that of other nations, and it may well be supposed that this difference proceeds from the smallness of the pores of the skin out of which they are bred and receive their encrease.

2. As to the flatness of their noses, if they come so into the world, it may easily be accounted for, by the likeness we see generally children bear to their parents. But I should rather be induced to believe that it being reckoned a piece of beauty amongst them, they artificially form them into that shape, and that may easily be done in new born infants, since what we call the bridge of the nose, is then only of a cartilaginous or soft grisly substance.

A certain Gentleman has (in a large sheet of bravadoes) exerted abundance of inimitable fancy to banter the name

of our paper, finds more faults than were made in the Prologue to our undertaking, and invents an extraordinary fine latin word for WHIG and TORY; we could do no less in respect to the uncommon ingenuity of his performance, than present him with a touch of our own poetry, in gratitude to his monitory quotation out of HORACE.

Great are the glories we by vict'ry gain,
 Where equal force can vig'rous war maintain,
 But that's a base and an inglorious blow,
 That wounds the breast of a defenceless foe.
 Were but thy wit impenetrable steel,
 In one part OPEN like *ACHILLES* heel;
 We'd then, with gen'rous anger war declare,
 And aim our pointed darts to hit thee there:
 But NOW, our triumphs would produce our shame,
 And the mean conquest scandalize our fame.
 Yet— Oh!— We wish thee fit for self-defence,
 We then, for combat might have some pretence,
 But scorn to meet a foe, not arm'd with COMMON
 SENSE. }

*Q. APOLLO's sons, I love a charming creature,
 Who, what she wants in money, makes up in feature,
 She sings like an Angel, which makes me for to love her,
 And think none that walks on two legs above her;
 My mother says, Cupid has my heart betray'd,
 And won't have me to marry a cook-maid:
 A prentice to a tallow chandler I am bound,
 Who can give his daughter near two hundred pound,
 Now say which road you would have me to go,
 And whether I shall marry the cook-maid or no?*

*A. Most witty Sir, Apollo bids you marry,
 For one who writes so fine can ne'er miscarry.
 Your cook-maid's voice and your fine verse together,
 Will calm the sea in stormy weather.
 Your talk will prove so wondrous witty,
 You'll pray in rhyme, and scold in ditty,
 You're joyn'd by sympathy to one another,
 Match then and never mind your mother.*

Not thus ingloriously to waste his fame,
 In idle sonnets on *Aurelia's* name.
 Love shou'd be us'd as other pleasures are,
 To ease, and to relieve the mind from care.
 As courtly *Gallus* free from toils of state,
 Seeks in his rural shades a soft retreat,
 There with his friends and mistress shares his hours,
 In pleasing grotto's and refreshing bowers.
 But if she frowns, back to the court he flies,
 And scorns to pine for what her pride denies,
 That is, dear youth, to love and to be wise.

On Fear.

Fear not, *Hortensia*, give a loose to love,
 Let my warm vows those icy thoughts remove ;
 Fear is a slavish passion of the soul,
 Which like a tyrant would our bliss controul,
 On idle themes it does the mind employ,
 And triumphs, when it damps a rising joy.
 Then banish servile fear, 'tis love alone
 Must gild our hours, and make 'em sweetly run :
 The smiling God shall try a thousand strains,
 To drive that sickly image from your veins,
 In pleasing sounds he shall my truth disclose,
 Reveal the charms from whence my passion rose,
 Then shew, that love like mine can ne'er expire,
 When *beauty*, *wit*, and *merit*, all conspire,
 To give a lasting force to every gay desire.
 Each tender accent shall some joy repeat,
 And if *Hortensia* smile, I fear no shock from fate.

To a young Lady, who affected much Satyr in her conversation.

Prithee, mistaken maid, forbear thy jest,
 No husband in a witty wife is blest ;
 And thou, who wouldst thy merits thus proclaim,
 To raise thy character, shalt damn thy fame,
 And mourn for former praise, in clouds of present
 shame.

Thus

Thus for a while sharp fine edg'd razors please,
But lose their brittle value by degrees,
Till blunt, or broken, by too frequent use,
Each vulgar hand perceives the gross abuse.
Then, cheaply thrown aside, they gather dust,
Like thee, neglected MAID, till eat away by rust.

Q. I am no sharper, nor have I any inclination to be one; yet for my own satisfaction, I would gladly be able to assign the proportion of the odds that may happen in games depending on chance. To be particular, a friend of mine and I often play at picquet, we have an equal skill at it; he that gets the two first sets wins the stake. Now my friend, when he happens to get the first set, lays me two to one that he is up before me: but I am a little diffident of my self; I have some smattering of numbers, and can do as far as the Rule of Three, yet can't see how to apply my arithmetick to the solution of this case; therefore you will oblige me in determining whether the odds of two to one is just, and if not, what it is, and the reason, if not too intricate.

*A. Your friend is certainly in the right, if playing with advantage is to be in the right; the true proportion is three to one, which to demonstrate: he supposes, as a principle naturally known, that if I have an equal chance to get 10 *l.* or 6 *l.* my expectation is worth 8 *l.* that is half the sum of 10 and 6, and so in any other case. To apply this, suppose the whole stake between you and your friend to be 4 crown pieces; when he has got the first set, then he has an equal chance for the 4, or for 2, (for if he loses the next set, then you are both upon an equal foot) therefore his expectation is worth 3 crown pieces, and if you would give him some consideration for the advantage of getting the first set, and leave off playing, upon mutual agreement, you must give him 3 out of 4, and take but 1 for your self; but if you play on, then let him lay down again the 3 he has taken up, and lay down 1 your self, which will bring it exactly to the odds of 3 to 1.*

Q. 'Tis common for those who write of the long lives of the Patriarchs, to make this one principal reason of that dispensation, viz. that the word of God was not yet consign'd to writing.—And again, they who inform us why the word of God was no sooner written, say, that the long lives of the Patriarchs rendred it unnecessary. That they should be occasions of one another, is ridiculous and absurd, and yet many instances there are of each?

A. That two things should be reciprocally the occasions of one another is undoubtedly a very great absurdity, for that were to make the same thing both cause and effect, which is impossible, and to argue in a circle. But there are several arguments which seem circular, and yet are not really so; the addition of a circumstance, tho' not observable at first view, may entirely alter the nature of the position, as the change of a quality in naturals may constitute a new species. To apply this to the present case; to say that the word of God was no sooner committed to writing, because the longævity of the Patriarchs made it unnecessary, is, strictly speaking, to suppose some foreign cause of that longævity; but if when locally reduc'd to a close way of arguing, the asserters of this opinion say, that God's word was no sooner written, because God designed the longævity of the Patriarchs to supply that defect, we cannot but allow, that the longævity of the Patriarchs is specifically distinct from the determination of that longævity to a certain end; for tho' longævity be conversant in both, yet in one it is the object, in the other the subject. And thus, Sir, we hope we have squar'd the circle.

Q. Gentlemen, having oblig'd the world with an account of inconstancy I desire you will tell us how we may distinguish between a real passion and a feign'd one? and it will oblige Oliva.

A. Madam, the society will with all chearfulness attempt your satisfaction, if you have the courage to stand the shock of it; for it is with all the regret imaginable when we advise a Lady to part with any thing so dear to her as vanity and affectation; but 'tis abso-

absolutely necessary to divest your self of those prejudices before you can be able to distinguish the sincerity of a passion. Depend upon *Apello*, Madam, there is no truth in those impertinent triflers, called beaux, who are eternally talking of flames and darts, who sigh for my Lady, and ogle her chamber-maid, who boast of favours from a Countess, and never attempt any thing above an orange-wench, that live on sustian, and expire in a song. These empty people know nothing of that divine passion, love.

There are another sort of slovenly morose fellows, who know as little of it; these never rise higher in their thoughts than the satisfaction of a prevailing appetite. To love *Oliva*, and to lye with her, is the same thing in their dialect.

The man of sense only can carry that passion to its highest felicity, tho' 'tis possible even for them to counterfeit; then alone it is to be depended on, when it is apparent you are belov'd, like virtue, for your own sake, when there is no separate interest or design to carry on; when it is not the hasty effect of a prevailing humour, but the constant and repeated desires of the soul; when it is visible he prefers your peace to all other considerations: in a word, when you find he can part with two of the dearest things he has in the world to you, his fortune and his time.

Now, Madam, the society think they bid fair for answering your question, and only beg, in return, to give one word of advice, that if it should be your good fortune to meet with such a man, you'd use him as he deserves.

Q. I believe that in the solution of your arithmetical question in your late paper, you would have farther oblig'd the world, if you had been pleas'd to assign the reason of the divisor 57600?

A. There being 240 pence in a pound, it is evident, that if you multiply the pence by the pence, the product of the pence will be greater than the product of the pounds in the proportion of the square of 240 to 1, that is in the proportion of 57600 to 1. There-

fore if you divide the product of the pence by 57600, you will have the pounds.

The person who desires to know the basis and remaining part of the side of a triangle, when, as he has stated the question, they may be of what length he pleases, may be suppos'd to take us all for conjurers, but whatever he may take us for, we assure him, that he is no conjurer.

*Q. You merry sons of God Apollo,
Who this responding bus'ness follow,
And can resolve in such a trice,
Our questions difficult and nice;
Pray tell me what you do opine,
Of that same sprite, or thing divine,
Which did in danger often give,
Old Socrates a tug by th' sleeve?
And why the dæmon did not twitch,
When he espous'd that bitter bitch?*

*A. Ingenious Sir, we must confess,
We like your humour and address;
Therefore without design to flatter,
We'll tell you what we think o'th'matter.
That dæmon, sprite, or what you please,
Which was so kind to Socrates,
Was WISDOM, and RIGHT REASON join'd,
Which gave sound dictates to his mind.
These only fail'd him when he chose
That fiend Zantippe for his spouse,
Which shews, if matches are the care
Of heav'n, the sage no friend had there.*

*Q. Tell, great Apollo, tell me why
You did so angrily deny
To shew the cause of buz of fly,
When neither wings nor head were nigh?
For faith the freedom of dear Cuz,
Popt out as crambo pat to buz,
By chance, without design of claim-
ing kin to your immortal name.
This being fact that I advance, Sir,
And you having plighted faith to answer;*

*If in your next it does not follow,
I'll buzz about I've pos'd Apollo.*

A. Since with good manners you comply,
We'll stoop to treat about the fly.
Know then, submissive CRAMBO Cuz,
That when those headless insects buz,
Their inward spirits cause allision,
About the pectoral division,
Upon a membrane, call'd by some,
The PELLICLE, that makes 'em HUM;
But, prithee, breeding's dictates henceforth follow,
Nor make a rhiming cousin of APOLLO.

Q. Tell, tell me what in your opinion is
The chiefest, most refin'd extatick bliss?

A. Love's kind reward, in nature, but, in grace,
A faith establish'd gains the foremost place,

On the Birth-day of his Royal Highness the Prince.

Long had the *Muse*, who strings our am'rous lyre,
With gentle wishes fan'd a gen'rous fire,
With eager joys she saw the blessing near,
Yet blam'd the tedious, slow, revolving year,
On leaden wheels the heavy nights roll'd on,
And pressing days and hours were vainly gone;
For greedy time has often slip'd away ——
And sily rob'd us of this *envied* day.

But now bright triumphs shall the day adorn,
Great as the *Prince*, who on that day was born.
Be still your sorrows, let your joys be loud,
And pious wishes grace the noisy crowd;
Let mingled praises pierce the joyful air,
To bless this day, as *happy* as 'tis rare.
Welcome then *birth-day* of that wondrous man,
Belov'd by heav'n, and heav'n's Vicegerent *ANNE*.
Could our successes suit our wild desire,
We could not, would not, raise our wishes high'r:
For gen'rous minds with pain behold the day,
That lent 'em blessings they can ne'er repay.
One thought alone can satisfaction give,
Should such a day in all our *annals* live,

So bright our *bliss*, so exquisite our joy,
 The very *pleasure* would in time destroy.
 Thus 'tis in climes which feel a mod'rate *sun*,
 And *those* o'er which his constant glories run :
 The *first* are blest with fertile tracts of land,
 The *last* are curs'd in rocks, and heaps of barren sand.

One of the Gentlemen concerned in this undertaking, bearing a penny-post-man's complaint, thought fit to turn it into rhyme.

TO *British Phœbus*, at his session,
 The *penny-post-man's* plain petition :
 Sheweth,

Such shoals of letters come
 From every quarter of the town :
 No hour of the day is free
 From pacquets to the Deity.
 We, the aggriev'd, most humbly pray,
 That *Phœbus* would find out some way,
 Such as his Godship best shall chuse,
 To save the ruin of our shoes.
 If humbly we might dare to speak,
 This remedy the God might take :
 If to his wisdom it seems meet,
 To give us wings to head and feet.
 For so we've seen, at broker's stall,
 A painted youth, they *Hermes* call ;
 Who, tho' the story very odd is,
 Was *postman* to some God or Goddess.
 If bright *Apollo* this will grant,
 Like him, we'll fly, with what you want,
 (If this address you make no jest on)
 Swift as your answer to a question.

Q. *Why Jesus Christ is said to be of the seed of David, and to what purpose is the genealogy of Joseph given, when Mary conceived before she came at him?*

A. To the first question we reply, that *Jesus Christ* is therefore said to be of the seed of *David*, because born of the *Virgin Mary*, who proceeded from *David* by lineal descent.

In

In answer to the second, we assign the following reasons of *Joseph's* genealogy, but founded on this necessary preliminary, that *St. Matthew* wrote his gospel primarily for the *Jews*, to whom, in the genealogy, he has a peculiar regard.

1. The *Jews* look'd upon *Joseph* as real Father to our blessed Lord. If therefore they had suspected *Joseph* to have descended from any other line, this would have prejudic'd their minds against the Gospel dispensation. *St. Matthew* therefore, to remove this mighty rock of offence, acquainted his countrymen, that in case *Jesus Christ* had been really the son of *Joseph*, he had, on that account, been of the family and lineage of *David*.

2. *St. Matthew*, by tracing *Joseph's* ancestry, inform'd the *Jews*, that as *Jesus Christ* was naturally the son of *David* by his mother's, so he was legally so by his reputed father's side. And it would be no small satisfaction to them to behold their *Messiah* doubly the son of *David*, both by natural and impulative descent.

3. A mother's family was reputed as no family among the *Jews*, and therefore our Lord could be no otherwise enroll'd, than under *Joseph's* pedigree. Very pertinent was it then to give the *Jews* to know, that in one sense he wou'd appear as the Son of *David* in their publick registers.

4. *Joseph* and *Mary* were both of the same family : and this could not be unknown to the *Jews*, for whom *St. Matthew* wrote. While therefore he presented them with *Joseph's* genealogy, at the same time he acquainted them with that of *Mary's*, and he chose to give them *Joseph's* rather than *Mary's*, when either would suffice, in compliance with the receiv'd custom of his country, which (as is said above) made no account of the mother's family.

5. From the premises we may aver, that *St. Matthew* deduc'd *Joseph's* genealogy, with design to shew that *Jesus Christ* was every way the Son of *David* ; that as he came to fulfill all righteousness, so

he would evidence every punctilio of royal derivation.

Q. When a man upon his trial says, he will be try'd by God and his country, the clerk says Culprit, God send you a good deliverance, pray, what is the signification of Culprit?

A. The Athenians have given some account of this, *Vol. III. p. 4.* but our society are of opinion, that when the person pleaded not guilty, and put himself upon God and his country for a trial, the clerk pronounc'd these words, *Qu'il le pariot*, Let it appear so, *i. e.* Let it appear to God and your country, that you are not guilty of the crime you stand charg'd with; so that *Culprit* appears to be a corruption of *Qu'il le pariot*.

Q. Your opinion is desir'd concerning the moon, as to its material substance, as to its bigness in comparison with the earth; and whether it be true, that therein may be seen the resemblance of a face?

A. The material substance of the moon is of a more rarified contexture than the earth, and is less by about 45 proportions. As for the resemblance of a face, we conceive it to be either the effect of imagination, from the inequality of light discernible in her, or an error occasion'd from an astronomical term, since the different appearances of the moon are express'd by phases, which, tho' it differs from faces in orthography, yet not in sound. Thus, Sir, we have deliver'd our opinion of your queries, tho' some may think, that the learned know no more of these things than the man in the moon.

Q. Whether a person that has compounded with his creditors, is not so strongly concluded by the above rule, as to be incapable of performing any act of charity acceptable to God, before he has fully discharg'd the debts he compounded?

A. That acts of charity may be acceptable to God, they ought to be done with all the simplicity and sincerity of heart imaginable, out of a just sense of the duty we owe, and the dependance we have upon

on him, and not from our being struck with the misery of an object.

In the next place, what is so given ought to be strictly our own, which a person that has compounded with his creditors ought not to think so, till he has satisfied all their just demands upon him ; so that to make his charity acceptable to God, he must come up to those rules. For tho' his creditors may give him a legal discharge for his composition, he can never be discharg'd in conscience, till he has paid the last farthing : but divines allow a liberty in small acts of charity, which can be no damage to creditors, and where we may presume upon reasonable men.

Q. Why turpentine, when taken inwardly, causes the urine to have a sweet scent like violets ?

A. Turpentine is endued with a great quantity of pure sulphur, which being very volatile, does penetrate the mass of blood, and mixeth it self with the serum, so that when urine is excreted, the sulphureous particles are discharged, and yield a grateful smell.

Q. Your opinion is desir'd, whether or no it is lawful for a person to wear a wig ?

A. It is not only lawful, but also necessary for our querist to cherish his brains.

Q. You are desired in your next paper to tell what mark it was that God put upon Cain ?

A. Some think that he branded his forehead with a letter of his name ; others, that he arm'd him with such a ghastly look, that every one endeavour'd to avoid him. But these can be but mere conjectures, since the case will admit of nothing farther than a guess. It shou'd therefore be our business rather to avoid the reason of the mark, than curiously to enquire into the nature of it.

*Q. Ye Apollonian sons of brightest wit,
Who to unriddle nature's secrets sit ;
I, a poor maid, unknowing what to do,
For speedy succour, hither fly to you.*

A charm.

*A charming youth I passionately love,
Whom neither sighs, nor tears, nor pray'rs can move :
Daily I languish, and my pains increase,
And nothing can I find to give me ease ;
Then, Sirs, perform your promise to the fair,
And by your kind advice protect me from despair ?*

A. Ah ! Yet, fond maid, impending ruin shun :
What numbers of your sex are thus undone !
You guide the wounds of LOVE, and then complain
That tears, and sighs, and passion, plead in vain :
You curse the pains, and rage to feel the smart,
Yet hug the subtil poyson to your heart ;
Wou'd you be happy, study to remove,
Your flames from one, who flights your proffer'd
LOVE ;

You'll then, with ease, your peace of mind regain,
Unless just heav'n decrees a longer pain ;
For, Oh ! I fear ! yet wish my thoughts untrue !
You've us'd some MAN before, as he now uses You.

Q. Oh ! tell a culinary fair one why,
From back of cat as black as charcoal,
Smartly rubb'd with hand in dark hole,
Such fiery sparkles fly ?

*May I ne'er more be kiss'd by man,
If this ben't fact, your servant ANN.*

A. An oily substance nourisheth the hair,
Which sulph'rous particles contains,
By friction rais'd with little pains ;
If this ben't truth I'll swear,
Ne'er kitchen-wench again to follow,
Yours, Nancy, scullion to Apollo.

On a certain Lady continually looking out at her Chamber-Window.

THE lark no sooner tends her flight,
To greet with songs the new-born light ;
No sooner *Progne's* in her chat,
But *Chloe's* in her airy seat ;
And there retains her dear abode,
Till night informs the drowzy God.

Tell

Tell us, bright guardian of the day,
 The cause of this abstruse delay?
 Dost thou employ thy *Cupids* here,
 To wound th' unwearied passenger?
 Does contemplation fix thy mind,
 Too great on earth to be confin'd?
 Or does my philosophick fair,
Camelion like subsist on air?
 Or dost thou search how stars dispense,
 On man their wond'rous influence?
 Or would'st with phaetonick pride,
 Within the solar chariot ride?
 Or, (grant thy fancy's not so high)
 Dost think with *Icarus* to fly?
 If so, thy project render sure,
 And fins as well as wings procure.

On Hope.

H O P E is a friendly passion of the mind,
 Which to the miserable still is kind:
 It smooths the lover's brow, it calms his breast,
 And in soft whispers tells him he is blest;
 What cou'd relieve the pangs of deep despair,
 Support defeated bliss, or make us bear
 The tyranny and frowns of an insulting fair,
 But strength of *Hope*? that bids the lover live,
 And in the midst of pain, does still some pleasure give,

The LOVER's degrees of comparison.

H Appy the man, who sees *Celinda's* eyes,
 More happy he, who for her beauty sighs.
 But that successful man most happy is,
 Who sighs for her sake, while she sighs for *HIS*.

Q. *There being no crimes more expressly forbid, both by the laws of God and man, than murder and revenge, especially self-murder, which, by all Christians, is justly esteem'd the most abhorrent to human nature; I would entreat your solution of the following question: how shall I acquit Sampson from being a notorious instance of both those crimes, in a way consistent with the notions we ought to*

to have of the divine attributes and commands, since it is very evident, that he was mov'd by revenge, when he pray'd that God would assist him; and that God, in answer to his prayer, did give him power to destroy himself, and several thousands of the Philistines?

Your Servant, *Lucinda.*

A. We approve of *St. Austin's* opinion, that the ardency of *Sampson's* prayer proceeded, not from any private spirit of revenge, but from a divine impulse moving him thereunto; and this is confirm'd from the success of his petition; since we are assur'd, that God heareth not sinners, especially in the very subject matter of their sin. And if *Sampson* was mov'd from above to the action he perform'd, we cannot but allow, that he, who has the sole disposal of our lives, can commission any of his creatures to destroy themselves. But if we farther consider the action as heroical, in that by so great a slaughter of the *Philistines* he wrought a signal deliverance for his country; sure thus to die for the publick good, is foreign to the common notion of self-murder. And tho' a sentence of his prayer seems expressly to inform us of his desire to be reveng'd for the deprivation of his sight, yet we need not expound it in a rigorous acceptance, but may so mollify it, as to suppose, that so inhuman a cruelty in the Lords of the *Philistines* to one, who was judge in *Israel*, made them vessels of wrath, better fitted for destruction. From the premises therefore we may give *Sampson* an acquittal, since he antedated a Gospel-precept, and laid down his life for his brethren.

Q. *Whether the air, which the Plenists hold is the medium employ'd by nature for the filling up all imaginable vacuums in the world, be it self perfectly full, and without pores, and, consequently, capable to furnish other bodies to an absolute plenitude?*

A. They who allow a vacuum, as we do, must grant withal that there is no imaginable way of knowing, whether the most subtile matter existent in the world be with or without pores. Cou'd the *Plenists*

nists prove their *plenum* by the same argument, it wou'd necessarily follow, that such *materia subtilissima* is without pores. But since which side soever of the question be true, a *vacuum* may be still allow'd of; and since it must be granted possible, that the particles composing the *materia subtilissima* may be so aptly dispos'd together, as to exclude porosity, and since the minuteness of such *materia* eludes human observation, and therefore forbids us to proceed beyond the bare possibility of its component parts being so dispos'd, the natural consequence resulting from the premises, can be no other, than that your question is irresolvable.

Q. *Supposing I have a challenge sent me to fight, and I am unwilling to do it, since it is against the laws of God and man; How shall I behave my self so as to save my honour?*

A. Antiquity presents us with a memorable passage concerning two soldiers in Cæsar's army, who, upon a very hot contention, agreed upon this expedient to decide the quarrel, namely, vigorously to attack the common enemy, and vindicate their own by their country's honour. The resolution taken, one of them assaulted the thickest squadrons, and had like to have sav'd his reputation at the expence of his liberty: but the other reviewing the danger of his antagonist, flew after him with a generous emulation, bravely rescued him from his surrounding foes, and gloriously overthrew him by a prevention of his overthrow. *Apollo* is a strange admirer of such genuine bravery, and therefore pressingy recommends so noble an experiment.

Q. *Since you are mathematical, and resolve cases belonging to chance, you will oblige me to let me know whether there is any odds in playing at even or odd, if there is any, it seems very odd to me?*

A. Tho' you seem merrily disposed, and to have sent this question for the sake of a pun, yet there is more in it than perhaps you imagine, for the greatest number of pieces that you can grasp, is either an even
num-

number or an odd one : if it is an even number, then in this number, and all the numbers inferior to it, there is as many even numbers as odd ones, and therefore it is equal which is taken ; if the greatest number of pieces you can grasp is odd, then there is advantage in guessing odd ; for in an odd number, and the inferiors to it, there is one odd number more than there are even ones ; and therefore, upon the whole, there is an advantage in taking odd preferably to even ; we don't know whether this reason can convince you, but whether it does or no, we may assure you (to return pun for pun) that it is even so.

Q. Why is it, that so very few are qualified with just and sublime notions of friendship?

A. We conceive the chief reason to be, the corruption of our manners ; the generality of people living a life of sense, and not of *reason*, of which *friendship* is the off-spring.

Q. I desire to know the reason why the Ladies in St. James's and other churches bow the knee lower, and with more reverence, one to another in the time of divine service, than they do at the name of Jesus?

A. External gesture is no certain index of the mind, therefore we must be wary how we censure : if the Ladies intend in their hearts more reverence to each other, than to the name of *Jesus*, it is doubtless a very great crime ; but if that remissness ariseth from the resignation of their whole minds in devotion, the fault is venial, if any, since the adoration of the heart is far more acceptable to God Almighty, than that of gesture : but the Ladies consciences alone can give a certain answer to this question.

Q. I desire that in your next you would please to tell me why a drake bath a curled feather on his rump?

A. For distinction, as fools have in their caps.

*Q. Tell me, dear youths, who all Apollo claim,
If women love with ne'er so bright a flame,
Chast as cold vestals, and that love disclose,
Why they, in telling, fame and honour lose?*

Why

*Why must th'unhappy sex such dangers run,
We die if we conceal, and if declare undone?*

A. 'Tis for the glory of your sex that heav'n
Inspires this notion in the minds of men ;
That you shall be addrest and we adore,
To humble us, and raise your value more ;
And therefore as propitious to your fame,
'Twas thence enjoin'd on penalty of shame,
Lest passion, sense of honour might subdue,
And love (neglected) first should start from you,
Whilst difficulty magnifies the prize,
But what is freely offer'd most despise ;
Which to our grief we find oft in your scornful eyes. }

Q. *Ye british wisemen, which the most complete
Divine, of Barrow, Tillotson, or Stillingfleet?*

A. Three glorious lights, which in the church did
shine,

All of a piece throughout, and ALL DIVINE.

Q. *When bright PHOSPHER ushers in the day,
And all's radiant beams to us display,
Doth he move in the place he's got in,
Or else i'th place which he is not in:
Pray let me know, Britain's Apollo,
If absurdities from both mayn't follow?*

A. Thou subtle querist, big with thoughts profound,

Whose depth of sense no mortal e'er can found ;
So far from human reach, we dare make good,
That thy great self, thy self ne'er understood :
Yet this we humbly offer to your lines,
Where Phosphor is, there radiant Phosphor shines.

Q. *Off-spring of Phœbus, sons of Delian fire,
For so we judge you by your parts and fire,
Tell us why those, the vulgar call the wise,
Do wit, and witty men, so much despise?*

A. The man of wit, and not of Judgment too,
Is justly slighted by the wiser few :
But when both join, and in one center fall,
That man, like thee, commands respect from all.

To a friend who dissuaded me from loving CELINDA.

GO check the blooming glories of the spring,
 Forbid the tuneful *Nightingale* to sing.
 Bid northern winds and tempests cease to roar,
 And breaking billows swell beyond the shore.
 Go tame the angry *Lion* from his rage,
 Or lock the *Tiger* in a *Sparrow's* cage.
 Go make the coldest waters nourish flame,
 And lull to sleep the wakeful voice of fame.
 Command the sun his constant course to change,
 Force the fix'd stars thro' various orbs to range,
 With tow'ring eagle's wings attempt to fly.
 And mount in lofty flights above the sky.

Th's may be try'd, but he who thinks to move
 My matchless passion, or unbounded love,
 May sooner grasp the thunder of the sky,
 And clothe his mortal frame with immortality.

On a Lady who could command her Tears.

WHY *Chloe*, why this voluntary tear?
 No, Mistress, such spontaneous throbs endear.
 Should I the beauty of your form admire,
 Such ready streamings would but quench the fire.
 Could frequent floodings make a briny sea,
 You think you should another *Venus* be.
 Leave *Chloe*, leave your dewy cheeks to wet,
 Thence *Venus* rises, there, alas! you set.
 A fruitless hope your sickly fancy feeds,
 Love's not an insect, that in moisture breeds.
 Tho' his bright mother did in ocean thrive,
 Yet little *Cupid* has not learnt to dive.

Love the most prevailing passion.

IN vain you urge ambition is a toy,
 Empire a trifle, which affords no joy
 Compar'd with love; when *that* the soul inspires,
 'Tis fill'd with bliss, and burns with nobler fires,
 It views all other pleasures with disdain,
 But such as are subservient to love's reign.

That

That God like Roman who such firmness shew'd,
To lose the world's command for what he lov'd,
Had a just notion of the heavenly flame,
And is love's hero in the mouth of fame,
Had Cleopatra like Hortensia been,
With eyes so bright, with so divine a mien,
And I been own'd the world's imperial head,
At her command whole nations should have bled.
Like Anthony, no other bliss I'd known,
But for a smile, the globe itself had gone.

Q. Whether persons who murder themselves may possibly be saved; and if so, why are they denied a christian burial?

A. That those guilty of suicide may be saved, we are extremely willing to hope, because 'tis presumed that nothing but a deprivation of reason could make a Christian guilty of such an action: agreeable to which, is the favourable opinion our courts of justice entertain in such case, where the person is generally brought in *non compos mentis*. And certainly people deprived of reason will never be accountable for actions done contrary to it.

That they were denied christian burial by the law, might be to deter others from such actions, since laws of that nature have been always made *in terrorem*.

Q. Gentlemen, pray what is the nature of an echo?

A. An echo is the reverberation of a voice from hills, rocks, walls, banks, woods, wells, &c. and is caused by any of the above-mentioned repercussing bodies, stopping and reflecting the original sound, thro' arcuate lines in the air; of these are two sorts, the *concurrent*, and the *itinerant* echo, distinguished by the quickness or slowness of their returns; the first is, when we are near the repercussing body; the second, when at a distance from it,

Q. How can you reconcile those two texts of Scripture, viz. Act. Apost. ix. 7. and Act. Apost. xxii. 9.

A. In the former passage, where it is said, *hearing a voice*, it may be readily conceived, that they heard a confused voice, tho' no articulate sound. In the latter,

ter, where it is expressed, *but they heard not the voice*, we may necessarily conceive, that they heard not an articulate voice, tho' they heard a confused sound : or, which comes to the same purpose, the original word which in both the passages is translated Hear, signifies both simply to hear, and also so to hear as to understand. The proper application of this twofold sense, to the fore-mentioned passages, easily reconciles their seeming difference.

Q. Tell me, most learned and polite assembly, what is the killing and the fatal cause, that persevering love, and tenderest demonstrations only excite to more indifference the charming conqueror? say something that may melt his frozen heart, and give some ease to mine, of which he has the sole command?

A. Oh charming fair! the fatal killing cause of your misfortune, is that your choice has fallen too much below your merit; your conqueror would else in floods of rapid joy sail swiftly to your call, whose wounding eloquence, and moving soft compliance might melt a breast of steel, and stab, with sharpest love, a heart of adamant.

Q. What is the reason that those that are born deaf, are also dumb?

A. Speech is from imitation, but the deaf person is deprived of the means thereof.

Q. Gentlemen, pray give me your solution of the following question. How, since all religions differ from each other, a man may be satisfied which is the truest, seeing they all pretend to have the only incorrupt laws of God, and equally boast of their martyrs and confessors?

A. Let reason guide your choice, and faith support your practice, you'll then with ease discover the mistaken principles of contending churches, and fix your hopes upon the unshaken basis of our protestant religion, whence you may view with a charitable pity, the zealous follies of the blinded world, and pray, not for the ruin, but conversion of your un-numbered ENEMIES.

Q. Gentle-

Q. Gentlemen, you are desired to find a solution to the following question: whether a man may lawfully, having promised a woman marriage, go to bed to her before that marriage is celebrated?

A. If the inclinations of our querist may be guessed at by his *question*, 'twill be a long time e'er we find an answer to his satisfaction; for how is it possible that you should **LAWFULLY** commit an action, which the fixed decrees of God and man declare **UNLAWFUL**? If you look upon marriage as a divine injunction, how can you, without a sin, destroy the very end of its institution? If you believe it but a political ordination, yet even *then* you err, by breaking shamefully thro' the settled laws of your country: but as the institution of marriage is both divine and political, and as ancient as the world's creation, you will not only sin abominably against the laws of God and man, but give the woman, you pretend to love, an undeniable proof of a dissembled passion, the very moment you so basely stoop to offer at a crime so much below the practice of a Christian, and so inconsistent with that respect the softer sex may justly claim, from one who makes his addresses under the name of **GENTLEMAN**.

Q. Of what substance or matter is lime composed, and why is it affected with such a vehement calidity, when water is poured thereon?

A. Lime is made of ordinary quarry-stones, by violent calcination in a close kiln or furnace for many days; and 'tis probable that in such an operation some fiery particles may be lodged in it, which, upon the effusion of water, being forced out of their receptacles, suddenly break forth in crouds, and cause that intense heat and smoke.

Q. Gentlemen, I desire to know from whence proceeds thought? my opinion is, 'tis from the heart, but being contradicted by a learned man, 'tis you must decide the controversy.

A. That thought is the peculiar property of the soul, we think too plain to require any proof. The heart being no otherwise concerned, than as an organ

proper to receive the impressions made upon it by the senses, which impressions are conveyed from thence, by means of the nerves, to the soul, which alone has the power to approve or reject those ideas which are pleasing or disagreeable, and therefore must be the fountain of all *thought*.

Q. Gentlemen, I am often troubled with a pain occasioned by the palpitation of the heart: I assure you it proceeds not from love, nor from any fright or accident whatsoever; therefore I desire to know by Apollo the reason of this palpitation of the heart, and you will oblige yours.

Celia.

A. The palpitation of the heart proceeds from an ill qualified blood, irritating the tender fibres of the heart to discharge the troublesome guests of the ill particles of the blood, which are curable by proper medicines.

Q. Whether by the two lovers in the Canticles or Solomon's Song, were originally designed Solomon and Pharoah's daughter, or Christ and his Church?

A. 'Tis the opinion of the most learned and best divines, that the Canticles were dictated by the Spirit of God, and the two lovers in that divine poem, shewn to the world as an example of that passionate concern and tenderness which were to be between Christ and his Church. Tho' the ancient as well as modern pretenders to wit have been fond of giving it another turn.

Q. Why is one so chill, even to shaking, as in an ague after eating? your solution will oblige your humble servant, Iris.

A. The digestive faculty of the stomach attracts so much heat to it for concoction of the food, that the rest of the body for a while is left without sufficient to invigorate the tendons, &c. to perform their offices; but is a sign of an healthful constitution.

Gentlemen, Pardon the following lines, which come to require a reason for your writing no verses on the 8th of March, being the day on which the Queen was proclaim'd.

Q. **H**OW can APOLLO praise the BRITISH isle,
And not afford its joys one pleasing smile?
How can we hope he'll long with us remain,
Who honour'd not THAT DAY with one poor strain,
That gave our EARTH a HEAV'N, in mighty ANNA's
reign?

A. 'Tis bravely spoke, 'tis great and honest too,
Done as a loyal BRITAIN ought to do.
But ah! tho' ONCE I rul'd the sun ALONE,
ONE glorious moment cast me from my throne,
Shock'd at a RISING light, far brighter than my OWN.

Q. Sons of Apollo, you I ask;
For only you can tell,
Why women in their love and hate,
Do men so far excel?

A. Reason's the cause of what you ask,
In which the men excel;
In women the defect of that
Makes passion oft rebel.

Q. Tell us, Apollo's sons, when first begun,
A custom that's as old as Thetis son;
Which to this day the learned sages keep,
To which we owe our tears, whene'er we weep,
Why, when poor we have done amiss at school,
For want of some defensive grammar-rule,
The knotty birch must make our tails to smart?
Or who for punishment did first assign that part?
Now pray be grave, and give's a civil reason,
For jeering now would be but out of season;
Or else we warn you, lest you move our cholers,
You'll find it dangerous, perhaps, to banter scholars.

A. Now ten to one, this knotty question came
From Westminster, that school of flogging fame;
And as those sparks are fav'rites of Apollo,
A speedy answer shall their query follow.

No force could pierce the skin that did environ
 The sturdy *pupil* of the peevish *Chiron*,
 Who finding crab-tree cudgel not prevail,
 Bound up a *tingling* rod, and fir'd his tail:
 The glowing smart, as innocent as new,
 Made the young *hero* skip like one of you;
 And since those ancient days the *flogging* art
 Has still been fatal to the fleshy part.

Now, Sirs, we think we've answer'd you like *scholars*,
 And humbly hope we shall not move your *cholers*;
 Tho', if we do, what danger pray can follow?
 Were *Busby's* self alive, he durst not whip *Apollo*.

Q. A pox upon your whining rhimes;
 Such soft things ne'er will please the times;
 Tho' you think *Chloris* heav'nly fair,
 To us she may appear a bear;
 And if by you her darts are felt,
 Must we dissolve, because you melt?
 Give us an amour new and odd is,
 Of some plain wench and not a Goddess,
 Without an altar, shrine or dart,
 All perfect nature without art;
 And then you will for ever win us,
 To read you's if the devil were in us.

A. Since we're set up for cooks, a fallet
 We must prepare for ev'ry palate;
 And not our delicacies waste
 On those who have another taste:
 We'll give you then what new and odd is,
 The wench you'll scarce believe a Goddess,

Cellida and Cleon.

Cle. IF being rare so much augments the price,
 My *Cellida* must be a paradise.

Cel. My *Cleon* needs must have a stock of wit,
 Since none did ever know him spend it yet:
 But now a miser's feast we may expect;
 Then name the rarities you would reflect.

Cle. You're treble when you sing, who can relate?

Like barn-door-hinge, or pig hung in a gate.

Cel. Then what a harmony, if with screw'd face,
To make a consort, you would grunt a base?

Cle. Your smile, with furrow'd brow, what's rare
imply'd,

Had I not heard the jest, I'd sworn you cry'd.

Cel. You laugh'd so loud, the rest were all dismay'd,
Had I not heard the jest, I'd sworn you bray'd.

Cle. But then those ferret-eyes, heav'ns how they shine!
Purg'd from all dulness by their flowing brine!

Cel. If in those lantern-jaws they then were plac'd,
How might the streets with such new lights be
grac'd?

Cle. Rich scents, when strong, with stink will fill the
room,

Then why mayn't stinks, when strong, become
perfume?

If so my *Cellida* is wondrous sweet,

From all th' effluvia which our senses greet.

Cel. Sweet as the musick from your numbers flows,
Croak'd from your lungs, and twanged through
your nose.

*To Lucinda, who sent us those bright lines inserted in a
former paper.*

THanks, fair *Lucinda*, for your radiant lines,
Ev'n our *Apollo* in each distich shines.

Struck with your wit, we fear not his remove,

To trifle with less pow'rful charms above,

But for your sake, conclude his joyful stay,

To make our hemisphere perpetual day.

Our sure success now from your smiles we'll date,
And in your wishes read our certain fate.

The Recovery.

TIS true, my sufferings lately were compleat,
My Jealousies severe, my torments great;
Nor durst one healing thought presume to rest,
Within the rules of my distracted breast:

But now the white auspicious flag shall prove
 My strange delivery from the monster love:
 And scornful *Amaryllis* now shall know,
 No more to beauty, or her charms I'll bow.—
 Her wonted snares with courage I'll disdain,
 And spurn the pleasures that procur'd my pain:
 For tho' my heart in flames did once expire,
 Yet I the wond'rous *Phœnix's* birth acquire,
 And can with comfort boast another heart entire. }

Q. *Why have some skulls seams in the forehead, and others not? or whether this seam is proper to one, or common to both sexes?*

A. The seam, or suture in the forehead is equally common to both sexes, and is occasioned from the smallness of the intermedial spaces of the lambdoidal, sagittal and coronal futures being too small, and therefore insufficient to discharge the steams or recrements of the brains; whereupon it is instituted by nature to supply the defect of the other futures, by forming a new one in the forehead: but on the other side, if the other futures are large enough to vent those steams, then there is no occasion for that in the forehead.

Q. *Is it possible for mankind to attain to perfection? if not, why says our Saviour, Be ye therefore perfect, as your Father which is in heaven is perfect?*

A. Sure man can never be so perfect as his Maker, since undeniable are those words of *Eliphaz*, Behold, he puteth no trust in his saints; yea, the heavens are not clean in his sight. When therefore our blessed Lord commands us to be perfect, as our Father which is in heaven is perfect, he proposes God as a pattern of perfection, which we should endeavour as accurately to imitate, as our frail mortality will permit. And while in this sense we set the Lord always before us, we shall be daily provok'd to make nearer advances to the still distant object of our constant imitation.

Q. *Gentlemen, I have been sick a long time, and am much averse to medicines.*

A *friend advised me lately to consult a physician and follow his directions, God having allow'd means to recover*
 the

the sick, and in all likelihood might have blessed those means to me, had I us'd them; my remissness herein be thought might be a just cause of the increase of my distemper. Your speedy opinion of this advice is earnestly desired, because I design to act accordingly?

A. We are obliged to you for the value you put upon our sentiments; but think you highly blameable that through a mere aversion to medicines you should give so much liberty to a growing disease: and since the all-wise Creator, that gave you life and health, ordained likewise proper means to preserve the same, it may be accounted a sort of presumption in you to neglect those means: our opinion therefore is, that you would send immediately for an able physician, and wisely pursue the method he shall prescribe you, lest it prove with you according to the old distich

—*Serò medicina paratur*

Dum mala per longas convaluere moras.

Q. Pray what is the reason that feeding a monkey with meat will make him eat his tail?

A. The monkey being commonly fed with meat, it is but natural in him to expect it always, and being deprived of his customary diet, does probably endeavour to satisfy his longing appetite, by chewing his tail.

Q. Why do the ancient Britons (*viz.* Welshmen) wear leeks in their hats on the first of March, and how long it has been a custom among them?

A. This ceremony is observed on the first of March, in commemoration of a signal victory obtained by the Britons under the command of a famous General, known vulgarly by the name of St. David; the Britons wore a leek in their hats, to distinguish their friends from their enemies in the heat of the battle. But Apollo somewhat fatigu'd by the number of his addressers, begs leave to refer the querist (for farther particulars, to the celebrated history of the *seven Champions of Christendom.*

Q. I have a good opportunity of getting acquainted with a Lady, whose temper is very well, fortune very plentiful,

natural parts not inferior to any; but I am modest and pass by when I meet her, with becoming decency, but never yet changed one word with her; your advice how to address myself to her, in order to a more perfect intimacy, and what method to take, so as not to be suspected by the rest of the family?

A. You have three things seriously to consider, before you can lawfully proceed in this affair; first, whether you love the Lady or her fortune; 2^{dly}, whether your birth or circumstances may reasonably entitle you to her possession; and 3^{dly}, that every parent may claim a power in disposing of a child, by the laws of God and nature. These things fully weighed, and your conscience not pleading guilty to either, we shall readily give you the best advice we are capable of.

Q. Whether a man can properly be said to take cold?

A. He may properly be said so to do, because the air being received in full draughts thro' the mouth into the aspera arteria, bronchia and vesicles of air belonging to the lungs doth there encounter the blood, rendring it too thick, cold and clammy, whereupon, from the over-cooling of the blood, proceed coughs, catarrhs, &c.

Q. What is the cause of springiness in elastick bodies?

A. When bodies are bent by external force, the pores of the convex side are enlarged, and those of the concave straightned. When therefore the subtil matter, which with great velocity is ever running through the pores of bodies, enters the enlarged pores, or the enlarged orifices of the same pores, but cannot pass through in the same quantity, and with the same freedom, nor find any other passage, nor make a new one; they strike the sides of the pores with so violent a force, as to reduce the bended body to its former state. We therefore ascribe elasticity to the peculiar contexture of elastick bodies, and the vehement motion of ethereal matter.

*Q. Ye sons of Apollo,
Whom multitudes follow,*

With

*With various problems, so I,
 As one morn in my bed
 It jump'd in my head,
 Which way I your wisdom should try.
 The question is this,
 Pray take't not amiss:
 Tell us the cause why a Turkey-cock's head
 At one time looks blue, at another time red?
 A. O mystical querist,
 That skilful appearest,
 In searching of wisdom most curious!
 That jump'ft into strains,
 To puzzle our brains,
 And discover our talents penurious!
 However we'll try,
 To make a reply :*

*The Turkey-cocks colours proceed from their passions,
 Or their animal spirits intense operations.*

*Q. Sons of Apollo, sages all!
 Resolve, for sure you can,
 Why that which maiden-head you call
 Is so carest'd by man?*

Yours CORINNA.

*A. Sagacious man's to novels prone,
 To rarities inclin'd ;
 And maiden-heads the world will own,
 Are rarest things to find.*

*Q. Unriddle why Paris and London unite
 To put the whole nation in such a damn'd fright.*

*A. Apollo's no statesman nor meddles with France, Sir,
 When Fools send a question, a Blockhead should answer.*

*Q. To you the fav'rites of the Delian God,
 The great dispensers of his smiles and rod,
 Whose counsel's open to your curious eyes,
 Whence bright discoveries in your bosoms rise,
 A younger brother dares his suit address,
 In humble tones does for indulgence press,
 And begs your guardian rays assistance in distress:
 Since herbs and plants, and all our medic store
 Your patron rules and we his power adore ;*

3

*Inform our last invention how to raise
And blaze our name with an extended praise ;
Inform us why the God neglects his race,
Lest physick pine and struggle in disgrace ?
Lest spurious vagrants throng'd with patients vaunt,
Whilst legal sons both bread and business want ?*

A. If gull'd mankind will such great idiots be,
And those vile vermin for their ruin fee ;
Altho' the wretches thrive, it does not follow,
This accusation lyes against *Apollo* ;
Who meant his offspring's good by these permissions,
Since quacks make always work for good physicians.

Q. *Learned Apollo, tell me why
So little wooll, so great a cry ?*

A. A question taken in answer's stead,
Why such small brains so great a head ?

The Happy Man.

High on the lands that bound the *Kentish* shore,
On whose rough strand alternate tempests roar,
Damon, a country swain, contented lives,
Blest in the homely joys, which rural pleasure gives :
Surrounding trees adorn his lonely seat,
And wholesom herbs give relish to his meat ;
One little garden does his house adorn,
And his own acres furnish out his corn.
Two comely cows one field of pasture feeds,
That daily yield the milk their master needs ;
Here lives the happy swain a peaceful life,
Free from all worldly cares but that of wife.

Hence, with an unshock'd mind, he casts his eye,
To greet the morning beauties of the skie,
And sees some tall returning vessel sail,
Wing'd with the breezes of an easy gale ;
Whose jovial crew, judging their dangers o'er,
With noisy shouts salute their native shore ;
Each thinks, how he shall best his gains employ,
And antedates bright scenes of promis'd joy ;
Till unexpected storms the planks surprize,
The bottom bursts, and ev'ry sailor dies ;

Then

Then shakes his head, with pity, at their fate,
And hugs himself in his more happy state.

On a Gentleman's jostling a pretty Lady in snowy weather.

Pardon me, *Chloris*, nor my rudeness blame,
I little thought a frost cou'd breed a flame;
But now I burn and rage in strong desires,
And melt like flakes of snow with sudden fires:
Had you been black, I cou'd have shun'd the blow,
For diff'rent colours will each other show,
But you are cold, and fair, and ev'ry way like snow. } S

To a Gentleman who blow'd kisses to a Lady in the play-house.

N O more, vain wretch, such trifling arts pursue,
These publick fooleries will never do.
Love's flames, like ancient lamps, shou'd buried lye;
The very moment they take AIR, they die:
Women, thro' crouds, an unfeign'd passion spy,
Skill'd in the rhet'ric of a speaking eye:

But when in publick form your actions move,
You tread the paths of folly, not of love.

Q. Whether all the account that the Scripture gives us of what passed between our Saviour and Satan, during the temptation, was all really done, as it seems to be represented, or in great measure a vision; as particularly that part of it, in which the devil is said to have set our Saviour on the pinnacle of the temple; and again when he took him up upon an high mountain, where he was shewn all the kingdoms of the world and their glory: which our understandings can't conceive possible to have been effected at all, or at least in so short a time. This question I hope will be less troublesom to you, because 'tis upon a subject, that in this season, I may reasonably suppose, hath been more than once offered to your thoughts. However, in taking notice of this, as I believe you will not displease the publick, so you may be certain to oblige particularly one that has the honour to be known by some of the society, and is, upon that account, with more than ordinary respect, Gentlemen,

Your most humble servant, A. B.

A. We esteem the whole as really, and not visionally performed, upon the following accounts.

1. Since the Gospels are written in so plain, easy and familiar a style, we cannot reasonably suppose, that visional representations would be exhibited to us under the notion of realities.

2. Instances are impertinently cited from the prophets, whose lofty strains are so widely different from the plainness of the Gospels.

3. To say that part only of so memorable a passage is a vision, when every part of it is in the very same manner related to us; this is still more directly opposite to evangelical style; and yet that the whole should be a vision, we cannot admit for the subsequent reasons; for,

1. Were the passage allowed to be a vision, we could give little or no account of the several particulars represented in it; whereas,

2. We can give a very good account of them as in reality performed; which, if desired, shall be hereafter given.

3. The close of the passage in *St. Luke* destroys the notion of a vision; for thus it is concluded, when the devil had ended all the temptation, he departed from him for a season, namely, till the time of his passion, when he says to the hardened *Jews*, this is your hour and the power of darkness. As therefore his passion was real, so consequently his temptation must be real too.

4. It immediately follows in *St. Luke*, and *Jesus* returned in the power of the Spirit into *Galilee*. Now had the whole performance been no other than a vision, there would have been no mention made of such a return as this; for then the meaning of the expression must have been that the vision ceased. But this could not be done in the power of the Spirit, since for him to make a vision to cease, which he himself was the author of, is not an act, but a cessation of power.

5. Were the whole a vision, we could not suppose that two Evangelists would so exactly concur in representing

senting a visional appearance under the same formality of a real history; but

6. As for the objection, that the devil could not shew our Lord all the kingdoms of the world in a moment of time, it will easily vanish, if we but consider these particulars:

1. The writers of those times called the *Roman* empire by the name of world; and that the Scriptures have once at least made use of the same style, we have an undeniable instance in St. *Luke* ii. 1.

2. There is a figure called synecdoche, which puts a part for the whole. If therefore the devil shewed our Saviour such a part of the *Roman* empire, as gave him a sensible conception of the whole, he might not improperly be said to shew him all the kingdoms of the world; but,

3. If it be objected (as indeed it is) that towns, villages and fields, which alone could be seen from a mountain, are not properly the glory of the world, which consists rather in numerous attendants, costly attire, and stately palaces, that if the devil represented all these, as it were in landscape, upon the plain below, which might be viewed to the best advantage from the eminence of a mountain: and this best comports with that particular expression, In a moment of time.

Q. I should be extremely obliged to you for your opinion concerning original sin: whether it consisted literally in eating the forbidden apple? or, &c.

A. To turn plain matter of fact, so unaffectedly related into a rhetorical allegory, is of dangerous consequence, and not to be allowed of; and therefore reasonable that famous rule, we should never depart from the letter, but upon palpable necessity. We should therefore do well to learn not to be wise above that which is written.

Q. I beg your opinion in this case: which of the two ancient philosophers (Heraclitus or Democritus) you take to be in the right for their reverse transportation at the follies of the age?

A. Both of them were guilty of excess in so continual a transport, and therefore neither in the right:

but for once, to give you a satisfaction beyond the tenor of your request, *Apollo* will be so generous as to enter upon the comparison, and declare his sentiments.

Those two philosophers differently display'd themselves at the wickedness of mankind, under different notions; the one under the notion of human misery, the other under that of folly; but to the question, whether it be the most commendable, to weep or to laugh at the vices of the age, we reply, that this may be consider'd two ways, with respect either to the manner, in which we ourselves are affected with them; or to the method of reforming those who are guilty of them. With respect to the former, we give the preference to *Heraclitus*. Wickedness is of too serious a concern to be the object of our laughter; and therefore pious those expressions of the Psalmist, *Mine eyes run down with water, because men keep not thy law.* With respect to the latter, both the opposite affections may be usefully applied; for not impertinent (though otherwise intended) that passage in the Poet,

—*Si vis me flere, dolendum est primum ipsi tibi*—
which may be imitated thus,

Shall I my fond career with tears controul?

THEY tears may move my sympathizing soul.

But we give the pre-eminence to the Democritic method, agreeable to that other passage in the poet,

—————*Ridiculum acri*

Fortius & melius magnas plerumque secat res;
which may be also imitated thus,

Let Heraclitus weep, but ridicule,

More forcibly corrects the vicious fool.

Q. Whether, or by what medicine (internal or external) the beginning of the suffusion of the eye (commonly called a cataract) may be cur'd, before it comes to a perfect state?

A. The suffusion of the eye, seated between the cornea and crystalline humour, is a gross watery recrement of the blood, transmitted thither by the internal carotide artery, whereupon after hydragogues have been given, it is very proper in a pléthorick body freely to let blood, and afterwards topics may be applied,

applied, specifick repelling collyria, protruding the gross humour (the cause of the suffusion) out of the afflicted part into the orifice of the veins; but if these applications be not available to cure the suffusion, when the cataract is ripe, it is to be cur'd by couching.

Q. How comes gaping to be catching?

A. Gaping or yawning is infectious, because the steams of the blood being ejected out of the mouth, doth infect the ambient air, which being receiv'd by the nostrils into another man's mouth, doth irritate the fibres of the hypogastric muscle to open the mouth to discharge by expiration, the unfortunate guest of air infected with the steams of blood, as aforesaid.

Q. Why does castration hinder the voice breaking; and if maturity alters the voice at such an age, why should it not have the same influence upon women?

The breaking of the voice is caused by the heat of the body, which dilates the aspera arteria, or wind-pipe: now castration diminisheth the heat of the body, and consequently prevents such an alteration; and the constitution of the female sex being naturally colder than that of men, preserves their voices shrill and tunable.

*Q. Tell me, great Sirs, ye oracles divine,
For I conjure you by the muses nine;
If my descent's from Tamerlane the Great;
If seas of royal blood my veins replete;
Yet wanting cash, pray tell me if I can
Assume the title of a Gentleman?*

A. Can you to noble blood just title claim,
And education, that becomes the same?
The want of riches no detraction bears,
For worth in rags as well as robes appears.

*Q. In rough fatigues the soldier day and night
Consumes his youth, the spring of all delight:
Each season bears vicissitudes of pains:
With heat scorch'd when the sultry dog-star reigns;
With rigour then sharp northern blasts assail,
And make him shudder through his coat of mail,
And all to gain that airy phantom fame:
Nor that, till he is nothing but a name.*

Say,

*Say, why does he substantial joys forego,
For notional, and which he ne'er must taste or know?*

A. That pow'r divine, which governs all below,
From whom all joys arise, all pleasures flow,
Fixt in the soul of man a strong desire
Of life, which with his being only can expire.
Not that determin'd point, that narrow span,
Which thrifty nature measures out to man.
One more enlarg'd ; from more extensive views
Th'aspiring soul its future fame pursues :
It grasps eternity, and proudly dares
Live, ev'n in death, and triumph o'er its fears.
'Tis that *DESIRE* which bids us quit our ease,
Which makes fatigue and change of seasons please ;
That stamps a bright idea on the mind,
And gives a joy which none but heroes find.
That *warm desire*, join'd with his country's love,
Gave *Pompey* zeal, fire to the younger *Jove* :
That, and bright *ANNA*'s safety now inflame
Our greater *Marlbro'* with the love of fame.

Q. *Apollo's charming sons, I thus approve
The pleasing touch-stone you have given for love.
O tell me, when the lover I have found,
How I may hold him, and maintain my ground ;
Teach me to fix the sex who love to range,
And keep my captive from the power of change ?*
Your oblig'd Olivia.

A. Most lovely Fair, 'tis difficult to show
From whence the charms which hold a lover, flow.
Yet such a one as *Phæbus* has describ'd,
May be to constancy and honour brib'd.
Temper and truth, join'd with *Olivia*'s wit,
Will kindle fresh desires, new joys beget,
And leave a lasting image on the soul ;
For fix but *that*, you all the rest controul.

Q. *Save you, Sir Apollo, I have come
From Dorsetshire, to know my doom,
Have oxen, pigs, and gagging geese ;
But, Sirs, I pray you, what are these*

To true content, *chim* sore afraid,
My spouse has dignify'd my head.
They say, that you are main and wise,
And tell to volk their destinies :
Therefore pray tell to honest Roger,
How he may surprize the bitch, or dodge her?

A. When fancied evils crowd the brain,
Our fear supplies the place of pain,
Or else this bumpkin would not dread
The crested honours of his head.
O Roger, Roger, fie, for shame,
Nor slight through whim thy virtuous Dame ;
Carefs her with a loving air,
And to her faults be not severe.
To her good nature have regard,
And crown her virtues with reward ;
For this a certain TRUTH you'll find,
Your head is safe, if you secure her mind.

The Spring.

TEMPESTUOUS winter's now blown o'er,
And breezing zephyrs fan the shore :
A vernal green adorns the field,
And herbs their fragrant blossoms yield.
The trees with fertile buds appear,
And all presage the thriving year.
Our fleets and armies now prepare
To usher on a prosperous war.
Let loyal bumpers then go round,
With generous racy liquors crown'd.
Let healths on glorious ANNA wait,
And blessings show'r on church and state :
Success her conquering arms attend,
And let invading powers in desolation end.

On Silvia's Hunting.

NO more, fair Nymph, unless you tell me why,
Fly those who follow, follow those who fly :
You know I love you with a matchless flame,
And yet you tremble still to hear my name :

With

With eager hopes I hunt you all the day,
 With swifter steps you take another way :
 The hare flies from you with a tim'rous haste,
 But HER you follow, and pursue as fast :

Equal our danger, for as *Parthians* fight,
 You wound PURSUING, and o'ercome in FLIGHT.

Q. *Whether Hagar and Keturah were the same person under two names, or rather two different and distinct persons ?*

A. Many of the *Jews* will have *Keturah* to be *Hagar*, whom (after *Sarah's* death) he receiv'd again : but this opinion is confuted, and with very good reason too ; for no account can be given of *Abraham's* having more concubines than one, unless we make *Keturah* distinct from *Hagar* ; neither can any body tell why he should call *Hagar* by the name of *Keturah*, when he calls her by her own name.

Q. *Whether did Jacob commit any sin, when his father said, Art thou my very son Esau ? and he said, I am, Gen. xxvii. 34.*

A. As he was undoubtedly guilty of a sin, so he was conscious of it too, when he said to his mother (who put him upon that imposture) My father, peradventure, will feel me, and I shall seem to him as a deceiver ; and I shall bring a curse upon me, and not a blessing. But since a single action is never allow'd to denominate the man, we have therefore a quite contrary account of him in *Gen. xxv. 27.* and *Jacob* was a plain man, dwelling in tents. To which character of undisguis'd sincerity our blessed Lord professedly alludes, when he gives this excellent testimony of a sincere *Nathanael*, *Behold an Israelite indeed, in whom is no guile.*

Q. *For the understanding of the 20th verse of the xxvth chapter of Proverbs, I desire to know what the effect is of vinegar upon nitre ?*

A. The effect of vinegar upon nitre is no other than this : Nitre is a kind of salt that is endued with a volatile acidity, and the addition of vinegar to it must in some measure augment the former quality ;

so that, in our opinion, 'tis no more than a simile parallel to that of ADDING FUEL to FIRE.

Q. We have a bird called a wood-cock, in the winter season; I would know where they are in summer; and also why starlings are not with us in winter as well as summer?

A. It is thought that the wood-cocks, when winter leaves us, take flight northwards; as to the Highlands in Scotland, Russia, Sweden, and such like parts, and breed in those climes; but when the rivers are frozen up, and those countries are buried in snow, they resort hither. As to the absence of the starling in winter, we presume the querist is mistaken, a member of our society having taken one in that season.

Q. I beseech you to tell me in your next paper, if you think it prudent for a woman of honour to follow the camp with her husband?

A. 'Tis neither prudent nor convenient; for though Mars and Venus were somewhat kinder than they ought to have been, they had their proper places of meeting, and seldom intrigu'd in the camp; but to be serious, 'tis not prudent, because a thousand temptations would hazard a breach in the Lady's honour, or at least administer occasion of jealousy to her husband, who on the other side ought to think it inconvenient, since the natural effeminacy of a conjugal conversation might somewhat soften the necessary roughness of a military fatigue.

Q. What effectual method shall a man take to restrain himself from the vice of gaming?

A. To resolve really against it is half a cure, which we would enforce from these considerations. Should two persons, worth 100*l.* each, resolve to risk all at gaming, the disproportion betwixt the advantages of the winner, and the disadvantages of the loser, are very great: The first is little better'd in his circumstances, the last quite undone: Nay, we may say, there is great difference in the value of the money it self, which is of its full intrinsic value to the loser, but not to the winner; for the speedy and easy manner of obtaining it, occasions that it is idly lavish'd, so that
he

he enjoys but little part of the necessaries of life, in comparison to what the industrious person does for the same sum, who feels its value in his labours, and is thence render'd more sensible thereof; it diverts the mind also from the prosecution of more real and certain dependencies, and is generally associated with divers other vices, as, avarice in the application to it, unseemly passions in the continuation, and prodigality or desperation in the conclusion; thus he, who all the while fancies he plays upon the square, plays against the most disproportionable and preposterous odds.

Q. Why in a dark place, the rays of light entering but by a particular passage, as a key-hole, or the like, shall to those within represent upon a body capable of reflection, as a wall, &c. the shadows of persons from without inverted as they pass along?

A. Since a shadow is nothing else than a privation of light, since it is necessary that a strait line be capable of being drawn from the efficient cause of such privation to the body that is depriv'd of light, since the strait line drawn from the upper part of such as pass by the key-hole will necessarily terminate on the lower part of the wall, and another drawn from their lower part will, on the contrary, terminate on the upper part of the wall, and so proportionably throughout their whole body, it thence naturally follows, that a shadow thus produc'd must be inverted in its posture.

Q. You are desired to tell the world, why women of the most merit and goodness have generally least power with their husbands? Your servant Watch-well Night-cap.

A. When it happens so, it is, because such husbands either want sense to discern, or good nature to reward their merit.

Q. Whether Cleopatra did bravely in killing her self?

A. Far from bravely, since it was the plainest proof she could give, that she wanted courage to stand the shock of her misfortunes.

Q. Why

Q. Why should a cornelian ring, which is always the same in substance, several times in a day look pale, and in a minute return to its former redness?

A. This proceedeth from the variety of air (commonly found in islands) which sometimes being moist, fullies and renders the cornelian pale or albescent, after the manner of glass, which when breath'd upon, is clouded with a pale whitish colour, but upon change to a drier air, which will often happen in a moment, the cornelian recovers its former brisk red colour.

Q. Why above all other fish a herring dies as soon as out of the water?

A. A herring has a warm and thin mass of blood, which requires a continual allay of water, passing thro' the gills to cool and incrassate it, whereupon being taken out of the water, it immediately dies; but other fish, as carps, eels, lobsters, &c. having a more cool and viscid mass of blood, remain some time alive, by reason their blood is supported in itself, without the help of water.

Pray solve the underwritten doubt,

For Tom, vôtre serviteur R—— Cought.

*Q. I'm inclin'd to the wars,
By the honour of scars;*

*Whither Mars bids me go,
Yet Cupid says no;
And with vigour and heat,
Loudly sounds a retreat;*

So I am still interdependent.

Now say, good Apollo,

If Mars I shall follow,

Or Venus, and so make an end on't?

A. 'Twill shew you a dastard,
To mind the blind bastard;
Nay, you will (what more is)
Be slighted by *Chloris*;
The sex always have
A regard for the brave:

Then be no more interdependent;

For if you will follow
Th' advice of *Apollo*,

Court *Mars*, and you'll make the best end on't.
And thus, we hope, we've solv'd your doubt,
So Bon Soir, Monsieur *Tom R*—— *Cought*.

Q. I see you won't tell me why the dull ass,
Is markt on the back with the sign of a cross;
I therefore suspect you're afraid to discover
The servile marks of your own dear brother;
But if th' Ovidian Metamorphosis,
Or the Pythagorean Metempsychosis,
Be true, *Apollo* should change you to asses,
In your sphere then you'd act most excellent farces;
But now a baboon would play on a fiddle,
Much better than you can expound nature's riddle?

A. Had we solved your family-mark when you
ask'd us,
With all your kindred, you soon might have talk'd
us;
And by murder'd prose turn'd to hard trotting lines,
Which neither the one nor the other defines,
Might have dar'd us to shew why the buzzard and
owl,
The woodcock and widgeon, and that jobbernole.
Which men call a cod's head, such colours partake?
Till with nonsense we'd plagu'd all the town for your
fake.
Whilst all the fine sense from your question we gather,
Is the ass still brays loudest, 'gainst he meets with foul
weather.

Q. *Apollo's* sons, I you entreat,
To tell the reason why sheep bleat
When carry'd to be shorn?
And why the harmless, silly sheep,
Tho' with more reason, do not bleat,
When they by dogs are torn?

A. Poetick Sir, when sheep are born,
By the sheep-shearers to be shorn,

The tickling makes 'em bleat ;
But when the dogs upon 'em fly,
Surprize and terror swell so high,
They cannot do the feat.

Q. Say, great Apollo, say the reason why

The sons of rhyme,

So seldom climb,

But are entail'd to rags and poverty ?

A. 'Tis known that many in high station shine,

But some pretend,

And miss their end,

Because they write no better lines than thine.

The complaint to Celinda from the Italian of Ariosto.

I F on my tow'ring *Alps* stupendous height,
Whose craggy *cliffs*, sharp tops our eyes affright,
And with amazing *horror* strikes the sight,
If there *Celinda* you had chanc'd to be
The harden'd product of some lab'ring tree,
Or some *Hyrceanian* tiger nourish'd thee ;
Then void of human pity there were cause
To obey the dictates of those savage laws :
Yet ev'n the *oak* can bend, and tigers be
More tender natur'd, and more kind than thee,
At least far gentler than thou art to me.
The greedy *Ocean*, whose destructive waves
Gape to devour, whose very smiles are graves,
Of all its *monstrous* forms has none so cold,
Nor does one *rock* in its vast bosom hold,
That, had it *sense*, so cruel would remain,
To triumph in a shipwreck'd sailor's pain,
Or could they melt to thoughts of love like me,
Would glory in their conquest, maid, like thee,
Nothing in nature does so fix'd remain,
But *Love's* soft fire can gentle entrance gain,
And all but *thee*, once lov'd, will love again.

The Amorous Scrutiny.

1.

IF 'tis not love, what is it that I feel?
 If 'tis, well might the ancients paint him blind,
 Who shoots at random darts of feather'd steel,
 That wound each breast they strike in different kind.

2.

If good the cause, why is th' effect so ill?
 Or why do I amidst such griefs remain?
 If bad, such torments cannot cure, but kill,
 Whence then proceeds the sweetness of my pain?

3.

If I consent to burn, why do I grieve?
 Or if I don't, what signifies my tears?
 Oh life in death! How I my self deceive,
 And stab my blooming joys with hopes and fears!

4.

Who can define the odd effects of love,
 'Midst stormy tempests in a leaky boat,
 No *Rudder left*, no compass right to move,
 But too and fro *unknowingly* I float.

5.

Scarce can I tell, how I wou'd wish to be,
 Whilst full of *health*, I long methinks to die,
 But when in view of *death* I'd fain be free,
 Freezing in *summer*, I in *winter* fry.

Q. Gentlemen, *I find you absolutely deny spontaneous, or equivocal generation, which, tho' a common opinion, I must suspend my belief thereof, till I'm satisfied of the generation of those creatures (by parents of the same species) which I shall mention; to which I desire your Answer.*

Monsieur Lewenhof, *some years since, gave an account to our royal society, that in one drop of spirit of pepper he could plainly perceive, by the help of a microscope, not less than ten thousand living creatures. Now if the seminal parts of those insects were in or about the pepper, and tho' heat be proper for generation, yet, with submission, I believe it will be allowed the excessive heat by which the spirit is extracted wou'd undoubtedly destroy 'em.*

How

How is the generation of worms, or those other creatures, which we sometimes see bred in the bodies of men in the shape of a wolf, of a serpent, and of many other shapes: Now if equivocal generation be denied, it necessarily follows that there must be a plurality of those creatures in the body where there's one?

I could multiply instances of the like nature, but shall not trouble you any farther, only to resolve how eels generate?

A. What you say concerning the spirit of pepper, has an assertion contrary to fact: For the spirit is not extracted by an excessive, but a moderate heat. And as for the generation of the little animals, that are there observ'd, some few, which may be in the simple water, finding the particles of pepper very proper for hatching their eggs, may, on that account, fix them to them, from whence may probably proceed a sudden and numerous swarm. The worms and other animals found in the bodies of men, may derive their original from seed received in with their meat and drink, since in some species the seed of one only may be thus receiv'd, there is no necessary connection between one and a plurality. As for the generation of eels, tho' *Aristotle*, and several others after him, have positively affirmed, that having dissected them, they could neither find any of the parts making the distinction of sexes, nor any thing like eggs or seed, the contrary is asserted by *Rondelet*, who saith that he had seen some joined and coupled together like male and female, and that they are not destitute of the parts necessary to procreation, which only are not very easily discovered, by reason of their being surrounded with much fat: But what is still much more to the purpose, and puts an end to all dispute, the eminently learned Dr. *Charlton*, in his *ὀνομαστικὸν ζώιον*, relates that once he found eleven very small eels contained in the womb of a great one, and each of them enclosed in their own proper after-birth.

Q. What is the meaning of these words of St. Paul, I wou'd they were even cut off that trouble you, which

the Bishop of Meaux (that champion of the Romish church) brings to support their cursed doctrine of persecution?

A. Were the words meant of bodily excision, yet since they imply no other than a wish, they no ways vindicate persecuting doctrine: For we may wish many things which are unlawful for our selves to execute. When we behold an oppressor of the poor and needy, we may warrantably wish, that the magistrate, whose proper office it is, would animadvert upon him, tho' forbid to punish him ourselves. If therefore we should allow it was the Apostle's wish, that God would be pleased to cut off the great disturbers of his *Galatian* converts, does it therefore follow, that he was empowered to do this himself? But we interpret the words of a spiritual excision, of a cutting off from communion with the Christian church. And he, who considers that St. *Paul's* interest with the *Galatians* was wonderfully impaired by the insinuations of those false teachers, will forbear to wonder, why he should only wish for that, which was within the compass of his proper jurisdiction. Thus, Sir notwithstanding this Scripture passage, we may say to the fiery Boanerges of the church of *Rome*, ye know not what spirit ye are of.

Q. *Why is it not in one's power to help being in love? and why is it not reasonable to suppress that passion?*

A. If the Lady who sent us the question will give her self the trouble of a little reflection, she will find much the same cause for our not commanding our love, as our anger, rage, &c. And we presume the most finished temper would take it very ill to be thought always pleased alike, or that joy and grief should not cause different sensations in them. All which depends on the unlimited power of our passions.

Our passions therefore, Madam, being seated in us, as the instruments and vehicles of pleasure, when they are raised by the beauty of an object, fill the soul with so agreeable sweetness, that it is not to be resisted.

And if these first impressions of love happen to be improved by a conversation of wit, honour and good

humour, reason is so far from lessening such a passion, that it joins with it, and adds force to it, by giving it a lasting, that is, a rational foundation.

For it is the business of reason only to direct our passions in the choice of what is pleasant, or painful, and not to suppress them, when they are in full enjoyment of what is charming to the soul.

Q. A Gentleman, suppos'd to be of the brightest parts and greatest candour, about three months ago buried his wife, lamenting his loss with the greatest marks of sorrow and contrition, and now, being transported with an equal joy, is going to marry another. Your opinion therefore, whether his grief was feign'd or real?

A. The gentleman's grief might be real and great, and yet as soon discharg'd as if less, since (it seems) he gave proportionably a great vent to it.

Q. What are the rules and measures of sobriety, &c as also to avoid scrupulosity?

A. Different constitutions require different measures. We therefore think it proper only to observe, that as we must religiously abstain from such a quantity of liquor, as will any ways impair our health, or prejudice our reason, so if any of us can bear a larger portion, without any inconvenience to either our minds or bodies, we may yet be guilty of excess, and thence incapable of acquitting our selves of too fond an indulgence to our inferior part.

Q. Which is most to the advantage of a General, to end a war gloriously, or have it continue?

A. The word ADVANTAGE in the query appears to be dress'd in an ambiguous mantle; if it is meant that sordid interest which we distinguish by the name of GAIN, it is undoubtedly, THAT WAY, the advantage of a General to continue the war as long as possible; but we believe, the querist would be satisfied if the glorious ending of a war is not more HONOURABLE to a General, than a continued bickering? And to this we answer in the affirmative. For if the war it self be justifiable, it must certainly be the highest pitch of merit in a General, to watch every opportunity, and

bravely skrew the fortunes of his country to the elevated height of an illustrious VICTORY.

Q. *The cause of the palpitation of the heart in a former paper was not answer'd like Apollo ; for it often proceeds from great fears, surprizes and a polypus, &c. Therefore what farther satisfaction, &c, can you give ?*

A. It had been impertinent to have told the Lady it might come from a fright, when she declared it did not : and a polypus (the effect of a thick coagulated blood) rather prevents it by stopping the vehicle of the heart, since 'tis a sharp thin blood which often occasions it: And since the Lady mention'd no symptom of any distemper, we judge, the telling how it might happen without any such symptoms, the most proper answer.

Q. Gentlemen, *Is it a true or false notion that the crowing of a cock will frighten a lion ?*

A. The poor cocks have often prov'd the notion false, by a very dear experience.

Q. Apollo's sons, whose winged reason flies,
And mounts above the large expanded skies ;
Soar to the starry regions of the light,
And let us know, what terminates our sight ?
And why that blue extent of space, which vies
With all the other beauties of the skies,
Shou'd represent that colour to our eyes ?
Since we behold ev'n in our Horizon,
A blushing RED always attends the sun,
And all the objects which he shines upon ?

A. The great Creator of this earthy ball,
Whose boundless pow'r and goodness fram'd us all,
Gave CHAOS form, chang'd DARKNESS into light,
And plac'd, 'twixt HEAVEN and us, a skreen to bound
our sight.

A gloomy darkness stops our eager eyes,
And INTERPOSING light adorns the skies ;
Thence mingled BLACK and WHITE familiar grew,
And knit in close embraces, form'd a BLUE.
But when dark fogs their heavy pinions ply,
And draw their misty curtains o'er the sky,

That

That lovely BLUE strait leaves its azure bed,
And 'till the sun's MERIDIAN beams are spread,
Thick VAPOURS interpose, and form a gloomy RED,

*Q. Bright sons of Phœbus, pray declare
If luna is inhabited,
And then, if faithful lovers there,
Inform a tender maid,
Weary, alas ! of dwelling here,
Since loyalty is fled ?*

*Gentlemen, you will oblige by a speedy answer the
impatient Constantia.*

*A. Be those lunarians false or true,
'Tis no great matter whether ;
Or be they brightest forms, or shew
Like swine in foulest weather ;
'Twill harder be to solve how you,
Alas ! will mount up thither.*

*Q. Tell me, ye learned offspring of Apollo,
Why after riches avarice does follow,
When the possessor ought, by reason just,
With wisdom to employ so great a trust ?*

*A. Wealth with magnetic force attracts the mind,
To fordid earth ungen'rously consign'd ;
Thence in proportion to its larger store,
We need not wonder, if it draws the more.
But tho' this loadstone fix the iron soul,
The golden genius mounts without controul.*

*Q. We know, that your old father, Apollo,
(Whose name you claim, and whom you follow)
Had lodgings formerly at Delphos ;
But cannot tell, who he himself was.*

*Some think him devil, cause so cunning
In his mysterious way of punning.
But others say, that he was true man,
And nothing in't, but what is human.
'Tis certain that he was no layman,
Then, was he priest, or was he dæmon ?*

*You're bound to answer this the rather,
'Cause honest people know their father ?*

A. Whether he lodg'd or not at Delphos ;
 Or whether poor or full of pelf was :
 If he cry'd turnips, or bore water ;
 It signifies not a straw to th'matter :
 No more than were he priest or dæmon,
 A statesman, or the swain *Philemon* :
 Of goddesses born, or of a woman ;
 A brawny bully, or a no-man :
 A cringing slave or full of pow'r,
 'Tis all one, since on that same hour,
 He like a Godhead was attended,
 All other circumstances ended.

But since our querist so severe is,
 We'll tell him something more than here is ;
 His family, with all its branches,
 More gloriously than in romances ;
 Whence his whole race, he soon may gather,
 — If he'll but swear to his own father.

Q. Mr. British Apollo,
 Can't you hear when I hollow,
 As loud as Dick Bounds,
 Or the cry of his hounds,
 When puss runs before,
 A full field's length or more ?
I call'd to ye long since, but you're one of those
I perceive will not answer my queries in prose.
 They say you've the knack
 Hard questions to crack,
 And solve in a trice.
 Pray how may one know,
 Sir, whether or no
 The knot you'll untie,
 You shall have by and by ?
 I have been marry'd some days,
 To my honour and glory ;
 As many one says,
 But there's an end o' that story.
 The marriage knot pray untie, or break it, or tear it ?
 And as I hope to be f—d you shall swim in good claret ?

A. The

A. The method is easy,
 If, Sir, 'twill but please ye,
 And that's but a charm,
 Not half an hour's harm;
 Thus :———take a strong cord,
 And say not a word,
 But place the noose near,
 Beneath the left ear,
 Then turn your self over,
 New worlds to discover.
 You'll find the strange spell,
 To work without pother,
 For this knot fast'ning well,
 You will loosen the other :

And thus you'll untie and not break it or tear it,
 Therefore, pray, Sir, direct us to find out your claret.

Q. *What was the occasion of our Saviour's so sudden Expiration upon the Cross, that the Evangelist should say of Pilate, that he marvelled, if he were already dead?*

A. The intenseness of the sufferings he underwent was the reason he so suddenly expired. And therefore Pilate could not have wondred that he was dead already, had he been acquainted, that he trod the wine-press of omnipotent displeasure, that he burnt in the flames of almighty vengeance, that God had laid upon him the iniquities of us all.

Q. *Whether it is not a sin to say those words in the marriage ceremony, with my body I thee worship; since it is promising in the sight of God to be guilty of idolatry?*

A. There are two sorts of worship, a religious, and a civil worship: And as the one signifies that homage, which we incommunicably pay to God; so the other implies that respect, which we pay to man. Hence several magistrates are stiled worshipful. When the man therefore says to the woman, I thee worship, he means no more than I thee honour.

Q. *Her Majesty Queen Anne was pleased to give her bounty-money to her soldiers that were wounded at the battel of Hochsted 500 l. there being in all 3000 men; of which 12 were serjeants, 3 ensigns, 4 lieutenants and*

2 captains: each serjeant had 3 times as much as a private centinel, an ensign 5 times) a lieutenant 7 times, and a captain 12 times. Now I desire to know how much each of them had, and how you work the question?

A. Suppose each private soldier had 1 *l.* then the number of them being 279, they must have had 279 *l.* amongst them, the 12 serjeants 86 *l.* the three ensigns 15 *l.* the 4 lieutenants 28 *l.* and the 2 captains 24 *l.* Now all this makes but 382 *l.* and should have made 500 *l.* Therefore say by a rule of three, if 382 *l.* are derived from one, whence are derived 500 *l.* and you will find $1\frac{1}{3}\frac{1}{8}\frac{8}{2}$ or 1 *l.* 6 *s.* 29 $\frac{1}{3}$ *d.* for each soldier's share, which being known all the rest will also be known.

Q. Whether matter be infinitely divisible?

A. That it is so with respect to an omnipotent power, we prove (not to take notice of those geometrical demonstrations of incommensurable lines, and of a line advancing nearer to another in infinitum, without ever touching it) we prove it by this plain undoubted argument; let a body be divided into never such minute particles, those particles must necessarily consist of an upper and a lower part, which consequently includes plurality.

As for the objections brought against this opinion, they are readily confuted by our ignorance of the intimate essence of bodies, by the modern doctrine of infinites, and by the absurdity of rejecting an hypothesis for being strangely surprizing to human imagination.

Q. If there were an hole perforated thro' the centre of the earth, and a stone thrown into it, I desire to know, whither it would fall?

A. It would fall to the centre. For since the term upwards and downwards signify no more than a tendency from and to the centre, were the stone to fall beyond the centre it would fall upwards, which is an absurdity.

Q. Whether shortness of sight always proceeds from a natural

tural cause, or sometimes from an accidental, and if so, whether any remedy for the latter!

A. Shortness of sight (commonly called purblind) may proceed from both causes, of which the former is derived a *vitiata conformatione oculi*, from an ill conformation of the eye, when the circle of the uvea (commonly styled the pupil of the eye) is too much dilated, or too much contracted if it be too much enlarged, (the term in *Greek* importing a weak sight) whereupon sight cannot be celebrated at a distance, by reason that the semblances of visible objects grow faint and weak as being overpowered with too great a quantity of the beams of light; wherefore nature had made the inner chambers of the eye somewhat dark, that the images of the visible objects, arrayed with moderate light, might be the better discerned, and hath given power to the uvea to contract the pupil of the eye, which is performed by the fibrils of the ciliary processes, to shut out too great quantity of the beams of light, which else would pervert or confound the weak representation of visible objects, which happen in the too great and preternatural dilatation of the foramen of the uvea, which in purblind persons is so much enlarged, that they cannot sufficiently contract the circle of the uvea; so that too great a proportion of light, entering into the inner chamber of the eye, over-powers the more faint representation of visible objects, and renders the sight too weak to discern things at a distance.

The second natural cause, is, the too great contraction of the pupil of the eye, intercepting the beams of light, so that its inner dark chamber being not sufficiently enlightened, the faint representation of visible objects cannot be perceived at a distance.

The accidental or adventitious cause of shortness of sight is caused from a tension of the uvea, proceeding from a dry distemper, caused by great watching: other times from watery humours, enlarging the circle of the uvea; these are the internal accidental

causes; the external proceed from a contusion, either from a stroke or fall upon the eye, or a long retention of the breath, which is common to happen in travail, whereupon the circle of the uvea is enlarged, causing a short sight: but this defect is curable by proper means, from either of which causes it may happen.

Q. Why the tides are greater, when the luminaries are in their conjunctions and oppositions, than when in their quadratures?

A. Because at such times the gravitation or tendency of the water towards the sun falls in with its gravitation towards the moon. Whereas when they are in their quadratures, the same water, which is elevated by the moon, is depressed by the sun; and so contrary-wise.

Q. Why does the neck of a dove differ in its colour, according to the different situation of the spectator?

A. Because to different situations it reflects different rays of light:

Q. Tho' I thought it an indisputable question to all persons of prudence and judgment, yet finding some of a contrary opinion, refer myself to your decision, whether it is either discreet, or kind, to tell a friend what may give him a certain uneasiness and disquiet, and not in his power to remedy by knowing?

A. Where there is no possibility of alleviating the misfortune, an information can only serve to torment us with a melancholy reflection on our misery, and is consequently altogether inconsistent with the rules of friendship.

Q. Whence came the custom of the Scots wearing a cross on St. Andrew's Day?

A. 'Tis in commemoration of the crucifixion of St. Andrew, the common patron of that country.

Q. What makes philosophers assert, that fire is cold?

A. Philosophers do not say that fire is cold, but that heat and cold are not in the objects, but are sensations produced in us, the one from motion, the other from rest.

Q. I desire to know which of the Elements is most powerful?

A. Fire.

Q. To my great concern about a month since I had the curiosity to see Tyburn, and coming in sight of it, my nose gush'd out with blood, and I had no sooner turn'd my back but it stopt. Your opinion whether the sight of this tree denotes any ill end?

*A. Sir, we are sorry, that without breach of promise, we cannot decline an answer to your question, because, according to the opinion of the learned, it appears an evil omen. For, first, bleeding at the nose is thought sometimes to be caus'd by sympathy; thus effluvia of some person lately hang'd might remain undulating in the air thereabouts, which meeting with others issuing from your body, their congenuity might occasion a speedy congratulation, and allure the blood, of whose principle they were, to follow. Again, it is well known that blood pour'd into the earth will make hemp-seed grow in a very plentiful manner; which tends much to the same purpose. The ancients also were of opinion, that dreaming of blood prognosticated suffocation; if so, actual bleeding must needs be more portentous than a mere dream. Thus the omen, like *Hudibras's* pendulum, seems to incline to hanging every way: but we believe it to be in the power of every man to resist his evil genius.*

*Q. Apollo's sons, pray tell the cause,
Why nature gives the sea such laws?
Why the vast Ocean's higher far
Than shores, or the earth's surface are,
Contains itself within its bound,
And seeks no empire but its own?
If you to solve it puzzled are,
Ask of your father, he'll declare,
Who spends each night in revels there?*

}
}

*A. The Ocean tumify'd appears,
But as a globular form it bears,
Which form it strictly comprehends,
Whilst to the central point it tends:*

But why such wonders nature shows
 Why earth and sea one globe compose,
 The great Creator only knows.

*Q. Ye sons of Phœbus, tell a swain the cause,
 Why love's almighty power, which knows no laws;
 Which kings and slaves in the same fetters binds,
 And like a tyrant lords it o'er our minds,
 Till every smiling joy we have possess'd,
 Why then, even then, the soul's not truly blest?*

*A. That love don't satisfy, the reason's plain,
 'Tis founded on the passions fiery reign,
 And does no longer a duration find,
 Than weather-cocks, which yield to every wind;
 Like those, still fresh impressions it receives,
 From every object which new motion gives.*

*Q. Astronomical gazers drop into their cell
 To peep at the stars when Apollo's in view,
 Ergo Apollo's a catchpole I tell:*

*Pray give me the reason, if this be not true.
 For if from the premises this doth not follow,
 I humbly beg pardon of British Apollo?*

*A. Our star-gazing querist has plunder'd his brains,
 With his catchpole to fall on Apollo so foul;
 But his studies are barren, invalid his pains;
 And his premises serve but to prove him an owl;
 For when Phœtus our hemisphere gilds with his light,
 Those creatures are wont to retire out of sight.*

*Q. Sages of the nation,
 Who've gain'd reputation,
 Amongst the bell-dames of this city;
 Inform if you can,
 Why a flashy young man,
 Should think himself wond'rous witty?*

*A. Your answer is made,
 So no more need be said,
 'Tis because he is flashy and vain;
 Whilst they who are wise,
 Affectation despise,
 And modestly honour obtain.*

*Q. Ye who inspir'd are by great Apollo,
Let speedy answer this my query follow;
Say why it is, that shame or modesty,
O'erspreads the forehead with a scarlet dye?*

*A. When lewd, unseemly scenes, the mind surprize,
To hide the face, the troubled spirits rise:
The neighb'ring veins by turgid nerves are press'd,
The blood's protruded, and the shame confess'd.*

*Q. To great Apollo's sons I must appeal,
As did th' Athenians to their Oracle.
Instruct poor mortals with fair friendship's fame,
Your pencil best can paint the noble flame:
Wit without wisdom cannot make men wise,
Love without friendship, I as much despise;
But when those passions in one centre fall,
'Tis then true love, which we heroic call;
To friendship then, the hearts of men inspire,
Which when they taste, will that and you admire?*

*A. Friendship's the soul of life, the source, whence
flow*

*The sprightliest joys regale us here below:
Two hearts made unisons, all harmony,
Whence discords will for ever banish'd fly:
Each grief is lessen'd by their mutual strength,
And ev'ry joy protracted to a greater length.*

*The essence this of love, whilst all the rest,
By brutes, or by more brutish man's possess'd:
Thus Angels mingle forms, and sympathize,
More radiant render'd by their extasies;
And thus we nearer to their bright perfections rise.*

*Q. Thus sung the fam'd prophetic bards of old,
When time seem'd then the poets age of gold;
That if not born with inspiration free,
No mortal cou'd attain to poetry.*

*Inform the world, thou God descendant, how,
Aspiring men that heav'nly gift may know?*

*A. In vain, young bard, presumptuous men aspire
To reach in nature's spite poetic fire,
Monarchs and poets equal blessings gain,
The last are born to write, the first to reign.*

And since, by pow'r divine, they shine so bright,
All men are traitors who usurp their *right*.

If then you feel the God in ev'ry vein,
Go on and prosper, in a tuneful strain,
If not, in time desist, for, ah! you strive in vain. }

An imitation of Anacreon, Ode the 2^d. To women.

Liberal nature did dispence
Horns to bulls for their defence.
Hoofs on horses she bestow'd,
With speed the timorous hare endow'd.
Rav'nous jaws to lions gives,
Fish with fins and scales relieves.
Taught the winged birds to fly,
And man with prudence did supply.
This gen'ral distribution made,
Nothing she for WOMAN had.

What provision was assign'd,
By nature then for woman-kind?
Beauty's pow'rful charms she yields,
Opposing war-like spears and shields;
Charms that fight and conquer too,
And sword and fire it self subdue.

Q What is the meaning of that petition, Lead us not into temptation: for how can God, who is the author of all good, be a leader into temptation; or, which is all one, a persuader to ill?

A. The two ensuing considerations will so clear the seeming difficulty, as that no contrariety will appear between this petition and that precept in St. James; *Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted, neither tempteth he any man.*

1. God is said in Scripture to do that, which is the result of his permission, as when *David* in 2 Sam. xvi. 10. says of *Shimei*, who had cursed the Lord's anointed, *the Lord hath said unto him, curse David.* In the petition then we desire of God, that he would not suffer us to be led into temptation, or sin.

2. Temptation may import those dangerous cir-

cumstances which may lead us into sin ; agreeable to 1 Tim. vi. 9. *They which will be rich, fall into temptation and a snare.* In the petition therefore we also beg of God, that he would not place us, either generally in such a state of life, or particularly in such casual circumstances, as will be the occasion of our falling ; whom but our selves can we impeach, since at the same time he gives us ability to stand upright ?

Q. Why did our Saviour Christ, after effecting the cure, commonly charge the patient to tell no man ?

A. Because, as on another occasion he said himself, he sought not his own glory ; and might probably design withal to set us a pattern of humility. Because he would not indulge the multitude in that their darling notion concerning the *Messiah*, that he was to erect a temporal kingdom. And accordingly we read, that after the miracle of the loaves they would have taken him by force to make him a king. And, lastly, because he would not provoke the malice of the Scribes and Pharisees, who were offended at his miracles.

Q. What is an idea ? do all our ideas of sensible objects (or only some of them) exactly represent those objects they stand for ? if but some of them, which are those ?

A. To your first, an idea is the immediate object of thought. To the second, some ideas exactly represent their objects ; of some we are uncertain whether they do or not ; of some we know that they do not ; some, by daily advances in learning, are continually reform'd to a nearer resemblance ; and of some we are assur'd, that they will never present us with the exact images of the things themselves. But of those ideas which do, and of those which do not, exactly represent their objects, there is so numerous a variety, that the resolution of your last question cannot be expected. But, however, we will illustrate their difference with a single instance. In the simple idea of colour, the vulgar and the learned agree, and the idea exactly corresponds with the object. But
when

when in the complex idea, the vulgar conceive of colour as inherent in the object, that idea does no way correspond with the thing it is the image of: But when the learned, in their complex idea of colour, conceive of it no otherwise than as resulting from the colour'd body, as the occasion of it only, that idea is consentaneous to what it is design'd to represent. But it may not be, perhaps, improper to instance in an idea, which we know will never represent its object, and therefore we choose the idea of the magnitude of bodies, for the more minute particles of bodies reflect so small a quantity of rays, that they cannot strike the optick nerves with force enough to produce an idea; and therefore when we form the idea of a body as of such a particular magnitude, that idea must necessarily be false, because it is the resemblance of but part of that, the whole of which it pretends to represent. And tho' we can so far rectify that idea, as to look upon it as a partial one, yet reason is incapable of supplying that unavoidable defect.

Q. Gentlemen, Your undertaking is great, the design is commendable, and your performance shews that your parts are answerable. Go on and enlighten the world with true wisdom; promote virtue, discourage vice, advance learning, resolve doubts, make truth manifest, and bring dark things to light; that your works, like Apollo, may ever shine, and that we may have a firm foundation. Please to tell us, what is true wisdom, and wherein doth it consist?

A. Imperfect, because negative, that definition of the poet——Sapientia prima stultitiâ caruisse.

We therefore shall define, or rather describe wisdom to you by a numeration of its integral parts; for we take it to consist in a discreet election of the best end; a prudent choice of the most proper means, with an industrious application of them.

Q. A young Lady, whom I have the honour to be acquainted with, and to whom nature has been very generous in bestowing a good shape and face, which, tho' not the most beautiful, yet is very agreeably handsome; and which,

not only her glass, but every indifferent person (speaking without prejudice) must confess: yet cannot she be persuaded to allow she has any thing in either that is inviting; nay, vows it is the truest sense of her soul, that so far from deserving the former character, she thinks her self really ugly.

Your impartial thoughts are desired, whether 'tis possible that any woman can be sincere, in a belief so contradictory to every body's eyes but her own?

A. If this relation be true, our society cannot but esteem it a very extraordinary case, and must content themselves silently to admire the uncommon humility of this unexampled beauty, and assure our subscriber, we shall record his story with that of the black swan and the white crow, or even with the phoenix it self; for we believe there will be hardly such another seen in this age.

Q. What think you of Esq; Bickerstaff's prophecies, were they writ in jest or earnest?

A. In jest man! fie, fie! in earnest, you may lay your life on't. Esq; Bickerstaff is a downright conjurer; the dumb-man's a fool to him: he's as great a conjurer as Dr. Faustus, or the Brazen-head of frier Bacon; and if you are one of those unhappy souls his prophecies threaten death to, e'en set your house in order, take leave of your friends, and die without grumbling.

Q. I am already convinc'd by the Athenian oracle, our affections may be as highly engag'd to a second object as a first, if they have the same deserts; but 'tis you alone, the divinely glorious Apollo, can resolve, if the longest time we have on earth is sufficient to deface the loveliest idea my soul can now imagine a mortal endow'd with, so as to believe any other preferable, or even equal?

A. 'Tis the opinion of our society, that 'tis possible for time and ill usage to deface the brightest ideas the mind can be entertain'd with of love; for however accomplish'd this happy mortal may seem in his person, his soul may for some time wear a disguise, which by a close familiarity being taken off, his vices may

may over-balance his virtues ; and then, by consequence, the pleasure of the idea must sink.

Besides, if we make a true judgment of things, we shall find that all those joys which depend on the passions will always be fleeting as their objects ; for when love has no deeper a foundation, it is apt to be call'd off by every new thing that strikes it.

Now if, as you seem to be a Lady of good sense, you have also had the good fortune to place your esteem on a person who is qualified to make a friend of, as well as a lover, we positively believe, if any thing can prevail against the injuries of time, and long acquaintance, it must be the pleasure of those ideas which arise from love and friendship, join'd in two such persons.

*Q. Ye bright Phœbeans, tell us why,
When Orpheus sought Eurydice ;
His longing steps directed were
To hell to find his flying fair ?
How his harmonious strings could find
The art to soften Pluto's mind ?
And yet no better bargain make,
But his twice dear-bought wife to take
On terms so slender, that one cast
Of backward look should prove his last :
Which truth most plainly does appear,
For when he look'd, she shrunk to air ?*

*A. Where, but to hell, should those fools go,
Who would again renew their woe ?
Sure none but he would take the pain
To bring a dead wife back again :
Pluto was vex'd that his soft airs
Should make the fiends forget their cares ;
So, in revenge, he bid him take
That froward thing, for whose dear sake
He could so sad a journey take.
But yet to shew the God could prize
The sweetness of his melodies ;
Should he repent, he did ordain,
One look might send her back again.*

Q. No-

Q. NOTHING by man's not subjugate to change,
 Boldly, secure, thro' poets brains doth range ;
 Let the grand numb'ring men still rack their wit,
 They never of it shall a number get :
 Let him Multipliers of it display,
 And by additions vie with ev'ry way,
 Half senseless, it is Nothing yet they'll say.
 Suppose Apollo after Nothing pries,
 Shall he come back with Nothing and his eyes ?

}

A. Here's a wise querist, to increase our tasks,
 Something of Nothing writes, but nothing asks :
 Then prithee honest Nothing speak more plain,
 For we can now make Nothing of thy strain.

Q. Tell me, great sons of Phœbus tell me why
 Cordelia's charms can wound so mortally,
 When she (blest Fair) perceives the same desires,
 And both our souls burn with love's chastest fires :
 Tho' she is kind, my raging pains endure,
 My love-sick mind can find no earthly cure :
 The more she smiles, the more my pains increase,
 No sovereign balm my wounded heart can ease ;
 To you of heavenly race, I suppliant come,
 Since mortals can't, do you declare my doom ?

A. Strange riddle ! that Cordelia's charms are found
 Of force to make, yet not to heal the wound :
 The nymph is all your own, whom you adore,
 Yet whilst you've all your wish, you wish for more :
 Her charms are either short of your pretence,
 Or you to value them must want the sense :
 The Gods themselves a perfect bliss confess'd,
 When by the object of their love carefs'd,
 But you, vain mortal, would above the God's be blest.

}

Q. Pray let me know, wise Sirs, most venerable,
 Which of these following Dons are the most honest, just,
 and honourable,
 Attorney, tally-man, or the devil ?

A. You write your wit, wise Sir, so variable,
 That our thoughts are confus'd upon 't, like the lan-
 guages of Babel,
 And to answer so wise a question we are not able.

Q. Apol-

*Q. Apollo, I pray you for to tell me,
Just after that I've fill'd my belly,
The reason of my apt to sleeping,
As if I had been at hard drinking;
In doing of which you'll much oblige, Sir,
Your humble servant to command, Sir,*

N. Burdett.

*A. The vap'rous particles arising
From the aliments, on gormandizing,
Incrassating the nervous liquor,
Bring sleep; and more, as that grows thicker:
And now we hope we have oblig'd, Sir,
Our most humble servant to command, Sir.*

*The Gentleman who desires to know the marks of true love,
may be pleased to see the description of it attempted in
the following lines.*

That passion, which mistaken men improve
With so much tenderness, and think it love,
Is but a wanton appetite disguis'd,
Which by th' unthinking is too highly priz'd.
Love is the dearest friendship, more refin'd,
Adorning all the graces of the mind,
Believing, faithful, constant, good and kind. }
The first, like Oziers, yields to every gale,
In that blind passion only do's prevail:
But built on friendship, which the soul commands,
The last like some tall oak securely stands.
No tempest can its firm foundation shake,
Till life dissolves, the springs of nature break:
Nay, tho' repeated storms should blast the plains,
Leaves only fall, the solid trunk remains.

*To Hortensia, who desired to know, why Love was the
greatest pleasure, and the greatest pain.*

When objects please lovers in every vein,
Confess a fund of sweetness, know no pain;
Till cool reflection shews some painful days,
And reason shocks those joys it cannot raise;

Then

Then floods of passions do the heart assail,
 And as they strike, our grief or joy prevail:
 Thus when our tend'rest love we do reveal,
 If we're belov'd again, *true joy* we feel.
 We the duration of that love *desire*,
 Nay, *hope* it, for 'tis *Hope* which feeds the fire.
 Inconstancy we *fear*, for who can bear
 The fickle fondness of a changing Fair;
 But if a rival we have cause to dread,
Aversion strikes each softer passion dead.

If one kind look to such the charmer bears,
 Or but a word our *grief's* confess'd in tears.
 These passions all from the same object roll,
 Press'd by a diff'rent image on the soul.
 Then great his *torment* and his *joy must be*,
 When in one breast such various turns you see:
 This mixture of the passions makes it plain,
 That Love's the greatest *pleasure* and the greatest *pain*.

Q. *How long did Adam continue in Paradise?*

A. The time can no way be assigned, since the Scriptures are wholly silent in the matter; but though he might not perhaps continue long there, yet as for their opinion, who fancy he was excluded thence the very day he was created, we are obliged to reject it upon these palpable accounts.

1. The particulars transacted while *Adam* was in *Paradise* seem naturally to require a longer space.

2. Other transactions, which seem to take up a larger portion of time, may rationally be supposed to have intervened between his creation and his fall, namely the contemplation of the divine attributes, so wonderfully conspicuous in the new-created world; his observation of his own being, with his admiration of so excellent a structure; his entertainment of his surprising wife, with her reciprocal return; his not care-less view of so delicious a garden, and of the various curiosities therein observable.

3. We may suppose *Adam* and *Eve* to have been a fonder couple than to have separated from each other the very first day, and exchanged the society of so
 dear

dear and so new a comfort for ungrateful solitude ; and yet *Eve* was alone, when tempted to eat of the forbidden fruit.

4. We cannot well suppose that so subtle an adversary, as the devil, would have assaulted *Eve* so soon after the command was given, and not have staid some time at least, till the impression it had made was not so present to her mind.

Q. I desire in your next your opinion of that passage in the Common-prayer (viz.) Give peace in our time, O Lord! because there is none other that fighteth for us, but only thou, O God! For why should we desire peace when he fights for us, and we own his omnipotence?

A. Since a true and solid peace ought to be the aim of all our fightings, and is the prosperous issue of a successful war ; to whom should we address our selves for so important a blessing, but to that GOD who fights our battles, and upon whom alone we can depend for so glorious a conclusion of them ?

Q. Why did not Joseph, who was so long absent from his father Jacob, notwithstanding the great love and affection of his father, even not so much as give him the least intelligence where he was, from the time his brethren sold him, to the time they came to buy corn of him ?

A. His long confinement in prison, and afterwards his extraordinary preferments and momentary concerns therein, might in some measure be the occasion of his long silence to his father ; besides, as *Joseph* before had been blessed with divine inspiration, so probably he might now thro' a dream be acquainted with the mind of the Almighty in this affair ; or the overruling providence for its own glorious design might order and contrive things after this manner.

Q. Have dogs any feeling or not ?

A. That dogs are endued with the sense of feeling, is not to be doubted, since they are not without nerves, which are the most proper organs of that, as well as the rest of the senses.

*Q. I love a beauty cruel to excess,
 Mad with desire, yet hopeless to possess :
 Long has her service been my chief employ,
 And toils made easy by expected joy :
 Freely, at last, she does her flame confess,
 But with a more than barb'rous tenderness,
 To give her freedom, and her ease restore,
 Commands me never to approach her more.
 Say, great Apollo, if I must obey,
 I cannot go, and yet I dare not stay,
 My happiness is doubtful either way ?*

*A. Her flame's confess'd, she gains a double right,
 To claim your presence, or command your flight ;
 Obeys her then, whate'er you feel of pain,
 Her flame's confess'd——she'll call you back again.*

Q. What is the reason, that for some days (two at least) before the great hurricane, November 26. 1703, the sea swelled and raged at an unusual rate, tho' at the same time it blew only a gentle breeze, which 'tis impossible should have that effect. This I experienced my self and I find was observ'd by some others, whose letters on that occasion were publish'd ?

A. Granting the matter of fact, it might possibly happen from subterraneous winds, making their way where they met less opposition. This the rather seems the cause, since a Hurricane ensu'd the effect of contrary winds.

*Q. Tell me, ye worthy sons of great Apollo,
 Ince ye the dictates of his Godhead follow,
 Whether in fact there is, and what is evil ?
 Who the first author was ; and if the devil ?
 Whence did proceed his wicked inclination
 To sin ? and thereby change his happy station ?*

*A. That evil is in fact, poor mortals feel,
 For which to pungent conscience we appeal :
 Would you that we define th' unseemly flaw ?
 A deviation from eternal law.
 In vain we charge the tempter with our ill ;
 He but persuades, he cannot force the will.*

Both him and man with freedom God endu'd,
 And both that freedom wantonly pursu'd.
 When such free agents lavishly begin
 To stake their virtue, and engage in sin ;
 From liberty the inclination flows,
 The manner how, our Maker only knows.

Q. Pray how came crooked men by the title of My Lord ?

A. Among several probable accounts of the original of this custom, the following appears most rational.

In the first year of the reigns of King *Richard III* commonly known by the name of *Crookt-back*, six persons, unhappily deformed in that part of their bodies, were made Lords, as a reward for several services they had formerly done the king ; the novelty whereof occasion'd the whole nation to make merry with those sort of people, by advising them to go to Court, and receive an honour which nature seem'd to have design'd them for. 'Tis from this, we presume, the mock-title of *My Lord* has been ever since peculiar to such persons.

Q. Why did Jacob, after his seven years servitude, not perceive before the morning, that instead of Rachel, Leah was with him ?

A. The reason of this imposition proceeded from a custom then frequent among them, which was to deliver the bride to her husband in the dark, having her face covered with a vail ; and *Leah* being confederate with her father, and instructed by him, doubtless took the greatest care to prevent discovery.

Q. Ye sons of Apollo, pray what should it be Which makes infants smile when they nothing see ?

A. No wonder from sprightly young blood smiles appear,
 Since old ones laugh out when they nothing hear.

*Q. Tell, great Apollo, who dost sit,
 O'er mortals sovereign judge of wit,
 How does a man inflame a maid,
 And make her willing, tho' afraid ?
 Is it as brimstone doth salt peter ?*

*If this my query you reply to,
In all my doubts, 'tis you I'll flie to.*

*A. If the bright querist this will know,
We will a proper method shew,
Whene'er his mouth shall chance to water,
Let him some mistress find, and at her ;
And as he courts her, he may find,
How love's warm sparks inflame her mind :
For surely such a fiery writer,
Must needs to flames and darts invite her.*

*Q. If Oedipus such awful thoughts did raise
Among the ancient wise, and gain'd immortal praise
For one solution : What is then your due,
Who answer many, and from Sphinxes too ?
And all our Sphinxes are more subtil grown,
Thro' natures most mysterious Mazes run,
From dark ænigma's you resolve them ; thus
Each one of you exceeds fam'd Oedipus :
For had the Theban monster coin'd anew,
And from unknown effects her questions drew,
The royal Solutist had made a pause,
Endeavour'd hard to fathom nature's laws,
And own'd himself too weak to find the cause,
But you, inspir'd with a diviner sense,
Triumph in knowledge, and scorn impotence.
Ye learned, witty, wise, since ye so well
The glories of all human acts can tell,
Inform me, if misfortunes can controul,
And force despair upon a valiant soul ?
Whether 'tis brave, when we resign our breath,
And force our selves upon the hands of death ;
Or whether 'tis a mean dejected mind,
Oppressing vital parts, and rendring reason blind,
When men the partial frowns of fate to shun,
Pistol themselves, or on a dagger run ?*

*A. Ah ! why will men the paths of virtue leave,
Grow old in sin, and their own souls deceive ?
Courage, dear Bard, dares meet the storms of fate,
And he who stands their shock, is truly great ;*

He's

He's justly *brave* who lifts his soul so high,
 To *live* in spite of fate, and yet not fear to *die*.

Q. Why is the song of Solomon or Canticles not read in the church?

A. The Canticles, as also the greatest part of Leviticus, Chronicles and the Revelations are omitted, as being little edifying, and for such omission our Church hath good warrant from the Apostle, *Let all things be done to edification.*

Another reason may be deduced from the absurd construction some have put upon it, in taking it to be only a description of the passionate loves of *Solomon* and *Pharaoh's* daughter.

Q. Why doth the Moon, in the space of 24 hours, sometimes move in her orb above fifteen degrees, and at other times scarcely 12?

A. Because she moves eccentrically with respect to us, that is, the centre of the figure she describes is not the same with the centre of the earth; and therefore she varies in the celerity of her motion, according as she advances to her apogæum or perigæum: but then this is only a comparative variation, whereas, with reference to her self, she moves always the same.

Q. I desire to know, whether an honest man, engag'd in daily business till nine at night, and then taking the liberty to go to the ale-house till bed-time, without drinking to excess, be a fit person to receive the holy sacrament on sunday?

A. If you speak of going every night to the ale-house from nine to bed-time, as a part of your question seems to intimate, we think it strange that an honest man, who has a sincere desire to partake of the holy sacrament, should dedicate the whole of his vacant time to his refreshment, and that too at a publick house. If you have a particular regard in the question you propose to the eve before the sacrament day, our opinion is, that if you can find in your heart to assume so great a liberty as to spend every other evening at an ale-house, you might make a better use
 of

of the very next before the sacrament, and consecrate such a part of it, as is not necessary to refresh you after the day's fatigue to preparation and devotion.

Q. You are desired to give your opinion of the following ænigma's.

*Dic quibus, in terris, & eris mihi magnus Apollo,
Tres pateat coeli spatium non amplius ulnas?
Dic quibus in terris inscripti nomina regum,
Nascuntur flores——*

A. The former is interpreted by *Servius* of one *Cælius*, an *Italian*, who lavishly spending his estate reserved only so much land as afforded him a grave of three ells length.

The same author likewise interprets it of *Syene*, a city on the confines of *Egypt* and *Æthiopia*, under the tropick *Cancer*, on which place the sun is thought to cast his beams at noon in such a rectilinear manner, that in an exceeding deep well (dug by some philosophers for that purpose) there was no shade.

Others solve it by a den in *Sicily*, where *Proserpine* was taken away by *Pluto*.

Others by *Ajax's* shield, on which the figure of heaven was represented in the space of three ells.

Others of a well, from the bottom whereof such a space only of firmament could be seen.

The latter solved by *Cerdanus*, of the silver coin, which bore on one side the effigies of *Augustus*, with these words *AUGUSTUS CÆSAR*; on the other side was represented a flower, with this *elogium*, *LUCILIUS AQUILIUS Flores Triumvir*.

But the most authentick interpretation is by the *hyacinth flower*, into which the beauteous boy *Hyacinthus* and the valiant *Ajax* were changed; for sometimes the letters *ai* are discover'd in it, which are the two first letters in *Ajax*; and being read backward, are the two first in *Hyacinthus*, and tho' these were not kings, they were kings sons, a compliment common with *Virgil*.

Q. To the question I sent
 With a pleasing content,
 Your answer I've read
 Of the turkey-cock's head,
 And finding it a-propos;
 Without much pother,
 Here comes another,
 From your humble servant, and so.
 By all 'tis agreed, who of the eyes write,
 That nothing they see, without they have light.
 Ye criticks so wise,
 Whose answers we prize,
 Pray, how is it so?
 And this we all know,
 That a rat or a mouse
 Can scarce cross the house,
 Though never so lightly they amble;
 But pufs, when 'tis dark,
 And of light n'er a spark,
 Will speedily stop their ramble?

A. That the answer, we made,
 Did please, we are glad;
 And since your behaviour,
 Affords us such favour,
 In prizing our sentiments thus;
 We'll aim at this mark,
 Tho' 'tis in the dark,
 Without troubling the light of your pufs.
 The reason hereof then seems to arise
 From the luminous pupil contain'd in their eyes,
 Which often we see,
 So radiant to be,
 So lucid and bright
 In darkness of night;
 And this 'tis we guess,
 (Which perhaps you'll confess)
 Enlightens the optick enclosure,
 Perceptible brings
 The image of things,
 And perfects the visive composure.

Q. May not the glorious passion of martyrs be attributed to a principle of honour, and often to an hypochondriack humour, or melancholy?

If you mean such a principle of honour as obliges us to account it the glory of a man to lay down his life rather than offend his Maker, to submit to the severest execution, rather than deny the Lord that bought him, we readily allow of such a cause as this, which cannot but render its effect, what you (whether designedly or no) very justly style it, the glorious passion of martyrs. But if you mean vain-glory, or popular applause, you may consider, how early they were ready to submit to martyrdom, while Christianity had but few professors, while it was treated with ignominy and contempt, while Christians were a sect, that was every where, and almost by every one, spoken against. And of their great, their exemplary humility, we have a remarkable instance in the confessors of *Lyons in Gaul*, towards the latter end of the second century. Neither can we think, that by resisting unto blood, they sought their own glory, when we consider how strictly they were taught to do all to the praise and glory of God. Not but that, as we are all subject to infirmities, so in some of the martyrs, when Christianity had spread beyond the *Roman* empire, too great a measure of vain-glory might mingle with their other motives. A famous precedent of which we meet with in those noted confessors, who on that account were favourers of the *Novatian* doctrine. But were there none of the preceding reasons to the contrary, yet you could not assign vain-glory as the motive the ancient Christians acted by, unless you will allow them all to have been empedoclean madmen, and thence necessarily recur to your hypochondriack melancholy, an unhappy disease that generally disposes us to misgivings and despondency. But the primitive martyrs rejoic'd in hope, had confidence towards God, and verily believed to see the goodness of the Lord in the land of the living. The history of the church informs us, that a divine

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power

power so wonderfully supported them in the midst of death, that it confounded their adversaries, startled their executioners, and made profelytes to the stake and gibbet. But can we think that God would so miraculously espouse that effect, which proceeded from no better cause than weakness, infirmity and disease? We may add withal, that tho' *hypochondriack melancholy* be in a manner *epidemical* in these northern climes, yet it is a rarity in those distant countries where were the principal scenes of ancient *martyrdom*. We therefore conclude, That the primitive *martyrs* imitated their dearest master, that they endur'd the cross, and despis'd the shame, for the joy that was set before them.

Q. Will that, which once was not, cease to be existent?

A. Some things will, and some will not. Of the latter kind is man, who is created for eternity. Of the former are the inanimate creatures, whose forms are appointed to a determin'd period. But as for their primogenial matter, we conclude nothing concerning it, since to the question, whether an annihilation shall succeed the general conflagration, we can only say, who hath known the mind of the Lord, or who hath been his counsellor?

Q. In St. James v. 14. we read, Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. I desire to be inform'd whether this unction be meant in a literal or figurative acceptance?

A. In a literal undoubtedly. For this was a ceremony attendant on the miraculous gifts of healing so frequently bestow'd in the first ages of the church. And that it was prescrib'd by our blessed Lord himself, while conversant on earth, we may gather from *St. Mark* vi. 13. And they, (namely the twelve disciples, who in the preceding verses had receiv'd commission from their master to preach the Gospel) anointed with oil many that were sick, and healed them. And agreeably hereunto *Tertullian*, at the beginning of the third century, in a book to *Scapula*
(pro-

(*proconsul of Africa*) acquaints him, or rather reminds him of a famous cure performed by one *Proculus Torpacio*, according to this ceremony enjoined by the Apostle. From the premises therefore we may gather the vain impertinence of the *Romish* doctors, who, from this text, defend their sacrament of extreme unction.

Q. Pray resolve me, if there be, or ever were, such creatures as Fairies, and you will oblige your humble servant S. M.

A. The opinion of Fairies has been asserted by *Pliny*, and several historians, and *Aristotle* himself gave some countenance to it, whose words are these, ἐς δὲ ὁ τόπος, &c. that is, *Hic locus est quem incolunt Pygmei, non est fabula, sed pusillum genus ut aiunt*, wherein *Aristotle* plays the sophist: For tho' by *non est fabula*, he seems at first to confirm it, yet coming in at last with his *ut aiunt*, he shakes the belief he had before put upon it.

Our society therefore are of opinion, that *Homer* was the first author of this conceit, who often used similes, as well to delight the ear, as to illustrate his matter; and in his third *Iliad* compares the *Trojans* to *cranes*, when they descend against Fairies.

So that, that which was only a pleasant fiction in the fountain, became a solemn story in the stream, and current still among us.

Q. I have read in *Jude*, that *Michael* contended with the devil about the body of *Moses*. Pray inform me of the reason of their dispute?

A. It is the opinion of some, that *Moses* was translated, like *Elijah*, into heaven, and that the devil contended with *Michael*, that he ought not to be thus translated, in that he had been guilty of murder, in slaying the *Ægyptian*. But as *Moses's* translation has no other dependance than *Jewish* tradition, it is contrary to *Deuteronomy* xxxiv. 5, 6. So *Moses*, the servant of the Lord, died in the land of *Moab*, according to the word of the Lord. And he buried him in a valley, in the land of *Moab*. But since it immediately follows,

no man knoweth of his sepulchre to this day; and the reason why his sepulchre was hid, was probably, lest the *Jews* (a people exceedingly prone to idolatry) should worship the body of so renowned a law-giver. We may therefore not unreasonably suppose, that the devil would have discovered the concealed sepulchre, but was prevented by the Arch-angel *Michael*, whence might arise that memorable contention mentioned by *St. Jude*.

Q. O learned Sirs ! whom all the town cares,
Whom all the wise for knowledge do address,
Let me, pretending but to mood and tense,
Declare some tokens of my want of sense :
Tell me from whence the reasons do proceed,
That some men's hair is black and others red ?

A. Those different hues the constitutions make,
And various tempers various colours take :
So melancholic persons black appear,
And cholerick men their sandy tresses wear.

Q. Tell me, ye British wisemen full of mirth,
Which of all creatures that have place on earth,
Ye do esteem the purest, and agen,
Which is the vilest, or wild beasts, or men ?

A. Thou who can'st add to bright Apollo's mirth,
Know that of creatures which have place on earth,
Man we esteem the purest : And again,
If man the purest be, beasts are more vile than man.

Q. Some say no general rule without exception,
Pray tell if this with reason hath connexion ?

A. Who says your rhiming rule's connext with reason,
I'm sure, declares his judgment out of season.

Q. Since as judges you sit,
Of the thing we call wit,
In the name of the British Apollo :
Pray let it be known,
You have some of your own,
By resolving the question that follow :
My money's all gone,
That's to say I have none,
My pockets are empty and light :

And

And what is worse yet,
 I'm a little in debt,
 And my friends have forsaken me quite :
 Now if you do know,
 To what place I may go,
 To gather in new contributions ;
 I'll readily own
 You Apollo's brave son,
 And the best at a question's solution ?
 A. To Rome fly amain,
 While the Pope's in this vein,
 To succour PRETENDERS with loans ;
 For you're a more fit
 Pretender to wit,
 Than the other to scepters and thrones.

Q. Gentlemen, *The compassionate regard, the wise and good in all ages have shewn to the distressed, leaves no room to doubt of the utmost advice and assistance that my unhappy case can admit of, from a society, whose ingenious performances have, in the opinion of the best judges of both sexes, justly entitled them to those admired characters.*

Some few years since I married a Gentleman whose good sense, business and estate, gave the most promising expectations of being one of the happiest of my sex. But now by his sudden and unaccountable change, from an agreeable pleasant companion, to the most fantastick humorist, I am rendered one of the most wretched and unfortunate of women. When at the same time he continues of a healthful and vigorous constitution, without the least symptom of any approaching alteration, or visible diminution of his reason. Let me therefore conjure you, by all the respect you have to our sex, and compassion you have for the miserable, that you would exert your utmost genius to account for the cause of this wretched change, and, if it be possible, direct to some method of cure ? Your speedy compliance with this request, will infinitely comfort the most disconsolate Dorinda.

A. Our society think it impossible to shew the first cause of this change, since many accidents may have conspired to help it on ; but whatever the original cause

may have been, we are sure we are not mistaken in the case, which is, the highest degree of *spleen*, and we make no question but there is much more distemper than humour in it too. 'Tis our opinion, Madam, that you ought to consult some eminent physician, that proper medicines may be administered to him. And for your part of this cure, we advise you, to let him always be easy at home, never to use railery unseasonably, that is, when a fit is upon him, but rather, by a sympathizing and seeming condescension to his humour, artfully give his thoughts another turn, and amuse him with variety of diversions, which will call off his mind from those ideas, which are the cause of his disorder.

Q. What is the reason and original of the custom among the Romans, of sacrificing before any considerable enterprize? And what is your opinion of those surprizing representations in their sacrifice, which so frequently pre-assured them of the future event of their affairs; of the truth of which wondrous presages, their astonishing successes are an abundant testimony?

A. To the first question we reply, that the original custom proceeded from the reason of it, which is plainly this; since the *Romans* look'd upon their Gods as presiding over their affairs, and since sacrifices were the principal part of their religious ceremonies, what more natural, than with such to usher in an extraordinary concern?

As to the second, *Minucius Fælix* says, that impure spirits, lying concealed under consecrated images, inspired the priests, animated the intrails of the sacrifices, directed the flight of Birds, &c. But then to the enquiry, how devils could pre-signify events to come, *Lactantius* replies, that since they had been God's ministers, they had thence a foresight of his future providences. But as that eloquent writer is taken notice of by the learned, for theological mistakes, so we beg leave to place this to the account. In answer therefore to the question, we offer these particulars.

1. As a wiseman can foresee many considerable events, by comparing circumstances, by nicely scanning the present posture of affairs, by observing the natural tendency of things, so the devil has the advantage of the profoundest statesman, by a more experienc'd knowledge, a more acute sagacity, and an invisible presence at the most secret councils.

2. When the *Romans* receiv'd auspicious omens from the intrails of their sacrifices, this, no doubt, inspir'd 'em with vigorous resolutions, inflam'd their breasts with redoubled bravery, and rather occasion'd than foreshew'd the wonderful event. But,

3. Their religious omens might be frequently impeach'd of fallacy and deceit. From whence St. Cyprian (that excellent father) draws this necessary conclusion, That the *Roman* empire did not owe its increase to their superstitious ceremonies, but was determin'd to a certain period by the providence of God. And as he avers, that their prognostications were precarious uncertainties, so he gives us a few memorable instances, in *Regulus Mancinus*, *Paulus Æmilius*, and *Caius Cæsar*.

Q. *What is the meaning of that passage in 1 Pet. iii. 19, 20. By which also he went and preached to the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah?*

A. The relative *which* refers to the spirit in the preceding verse; and therefore the meaning of the passage is, that *Christ* preach'd to the antediluvian world by his holy Spirit, which was in *Noah*, whom this very Apostle, in his 1st Ep. ii. 2, 5. testifies to have been a preacher of righteousness. And since those Antediluvians were so very wicked, and thence in bondage to sin, they may well be said to be in prison, agreeably to those expressions in *Isa. lxi. 12. The spirit of the Lord is upon me, to proclaim liberty to the captives, and the opening of the prison to them that are bound.* From the premises we may gather, how improperly some have expounded the 5th article

cle of the Creed, concerning *Christ's* descent into hell, by this very distant passage.

Q. In what sense are those words to be expounded in 1 Pet. iv. 6. For this cause the Gospel was preach'd also to them that are dead?

A. The persons here design'd were *Gentiles*, to whom the Gospel was preach'd as well as to the *Jews*. And from the first chapter to the *Romans* we may clearly see, that the *Gentiles* were dead in a spiritual sense, *dead in trespasses and sins*.

Q. When roaring storms fly blust'ring o'er the waves,
And ghastly sprights fill all the gloomy caves,
The frighted wretch flies from the growing flood,
And horrid monsters spout their tainted blood.
Fierce earthquakes tear the world, the heavens bow,
A passage opens to the shades below:
From acherontic shores black fiends ascend,
In dismal shapes, to higher spheres they tend.
The center cleaves, and all to atoms turn;
Th' sun burns the world, the sea confounds the sun.
The wandring planets, stars, the earth and sky,
Confusedly to the same center fly.
Chaos grim monarch absolutely reigns,
And fetters all in night, and fated chains.
These wild destructions, Phœbus sons, explain;
Nor speculative notions quite disdain?

A. All we can gather from your lofty strains,
Which tear our ear-drums with terrific pains,
Is from a frightful dream you're just awake,
And still the airy images, for real matters take.

Q. Whence proceeds the custom of making April fools?

A. It may not improperly be derived from a memorable transaction happening between the *Romans* and *Sabines*, mentioned by *Dionysius*, which was thus: The *Romans*, about the infancy of the city, wanting wives, and finding they could not obtain the neighbouring women by their peaceable addresses, resolved to make use of a stratagem, and accordingly *Romulus* institutes certain games to be perform'd in the beginning of *April*, (according to the *Roman* calendar)

dar) in honour of *Neptune*. Upon notice hereof, the bordering inhabitants, with their whole families, flock'd to *Rome*, to see this mighty celebration; where the *Romans* seiz'd upon a great number of the *Sabine* virgins, and ravish'd them; which imposition we suppose may be the foundation of this foolish custom.

*Q. Ye blades that are skill'd in each science profound,
For solving of queries, and rhiming renown'd;
Since inquisitive tribes have so fully been sped,
I'll venture to throw a dog's tail at your head.*

*Then tell me the cause why that part always moves,
When those creatures attempt to demonstrate their loves.*

A. The cause why that part such quick sense doth retain,

*Is from vessels continu'd from thence to the brain;
Where a secret impulse first impresseth the notion,
And joy at one end, puts the other in motion.*

Q. Why should perseverance in our sex create inconstancy in yours?

A. We deny the matter of fact, Madam, for no man can possibly be so very stupid, as to hate a woman for no other reason than because she continues to love him, when to obtain that love has been the chief study, and most earnest desire of a tedious courtship. It remains then that there should be some other reason of those sudden changes, on one side or the other; and while we are searching after it on our part, the Ladies would do well to examine theirs also.

Q. The astrologer saith, That the planets, &c. have an influence on human natiivities. What is the cause then that they have no regard to that of beasts?

A. We shall believe their influence equal on both, till you give us a proof of the contrary, from the works of some beast of reputation.

*Q. Apollo's sons, whose learning's far more bright,
Than the whole herd of scribbling fools that write
For sordid gain, I humbly you request,
To tell which state of life you hold the best;
Join'd with the charming fair, thus freedom lose;
Or keep that freedom, and the fair refuse.*

*Apollo's sons, an answer send
To your subscriber E,
And I, to make you some amends,
Will treat you all with tea.*

A. When the bright God had weigh'd your great request,
He smil'd, and thus his sentiments express'd:
When gold, good sense, and virtue all appear,
To raise the charms of an excelling fair,
'Tis bliss, believe *Apollo*, to be join'd
To one so fair in body, and in mind.

Thus, Sir, we answer the request
Of our subscriber *E*;

And hope if truth he thinks confess,
He'll own we've earn'd his tea.

Q. Gentlemen, *If a wager laid be an argument to hasten an answer, this will require speed, a considerable one depending, Whether a comedian is the actor or writer of a comedy?*

A. Comedy, in the original acceptation of the word, signifies no more than village song, so call'd, from a humorous entertainment perform'd by the poet himself at a country wake; who might then properly be styl'd both writer and actor: But when comedy gain'd reputation, and found encouragement in cities, the poet chose out proper persons to sing and answer one another, which compos'd the chorus. These were called *comædi*, *quia carmina jocosa cantabant*; so that *comædus*, a comedian, signifies the actor, and *comicus* the writer of a comedy.

Q. *Why, when any thing is burnt to, is it said the bishop's foot has been in it?*

A. We presume 'tis a proverb that took its original from those unhappy times, when every thing that went wrong was thought to have been spoil'd by the bishops.

Q. *Why eating asparagus makes the urine sink, and whether since it hath such an effect it can be wholesom?*

A. Asparagus taken inwardly provokes urine very plentifully, and is thereby supposed to fuse the blood,

and quicken the precipitation of the serum ; and when this serous juice is thus extorted from the blood, the frame of it is loose and unequally mixed ; wherefore when the urine is excreted, the particles of the grosser sulphur, by their immediate eruption, diffuse a solid smell.

Q. Is it VIRTUE in a fool to speak truth, and not know it ?

A. No more than LEARNING in a scribler to stumble into a line of good sense, and not understand it.

Q. If you wou'd solve a Lady's fears

*Who does your thoughts approve,
Tell us, how jealousy appears,
To be a sign of love ?*

A. If fear to lose what most we prize,

A sign of love appears,
A jealous lover don't despise,
But ease him of his fears.

Q. Whether or no storks do usually resort in any monarchical government, and if not, I desire you to assign the reason ?

A. That storks would only live in republicks, or free states, was a notion contriv'd to advance the opinion of popular policies, and, from antipathies in nature, to disparage monarchical government ; but that there was no truth in these assertions, will plainly appear from the following reasons. *Pliny* assures us, that among the *Thessalians*, who were govern'd by kings, and much abounded with serpents, it was no less than capital to kill a stork : That the ancient *Egyptians* honoured them, whose government was from all times monarchical. *Bellonius* affirms men make them nests in *France*, and relations make them common in *Persia*, and the dominions of the great *Turk*. And lastly, the prophet *Jeremy* speaks thus to his countrymen, whose government was at that time monarchical, *The stork in the heaven knoweth her appointed times, &c. Jer. viii. 7.* wherein, to reprove their stupidity, he brings in the providence of storks. Now if the bird had been unknown, the illustration had been obscure, and the reproof improper.

Q. A.

Q. A friend of mine the other day told me, that the demoniacks mention'd in Scripture, were only madmen; pray your opinion of them?

A. The question sprang, originally at least, from the scepticks of our age, who affirm, that what are said in Scripture to be demoniacks, are no other than men afflicted with some strange distempers, such as convulsions, falling-sickness, madness, &c. because we hear nothing of demoniacks among either Jews or Gentiles before the birth of Christ. But to this sceptical argument we reply:

1. *Josephus* tells us, that *Solomon* left behind him such methods of exorcizing demons, as expell'd them from the bodies of men in so effectual a manner, that they never re-entered more. And if any shou'd demur to the credibility of the story, it is still a proof that the notion of demoniacks was current among the Jews before our Saviour's advent, since otherwise *Josephus* cou'd have had no manner of pretence for this particular relation concerning *Solomon*.

2. Our Saviour says to the *Jews*, by whom do your children cast out devils? Now tho' our scepticks will not admit the authority of Scripture, yet this passage is introduc'd in so collateral a way (without the least design of proving the existence of demoniacks, but with intention to prove another thing from undeniable matter of fact) that impartial reason cannot but allow it to be a pregnant argument of what we are contending for.

3. From the sceptick's argument it follows, that those men whom our Saviour and his followers term'd possesst, were universally look'd upon before as distemper'd persons. But can we think that our Saviour's most bitter enemies would have admitted a notion which he was the first starter of? And yet we find not in Scripture, that this notion was ever objected to; whereas objections of a more aggravating nature are very freely recorded there. And if some object, (for what will not some object?) that the Scriptures were not written till a century, or longer, beyond

yond the time that our Saviour's miracles are recorded to have been done, yet this and the foregoing argument may still be urg'd with the same advantage.

4. How came the Christians to obtrude so new a notion upon the Heathens, who would certainly have rejected it in opposition to Christianity, could they any ways have done it? And yet, that they did not, we may gather from *Plutarch* and *Lucian*, (both Heathen Authors) and the whole stream of the ancient fathers; and that not so much from their express assertions, but (what is more convincing to scepticism) from the very way of arguing.

5. *Origen* includes those very kinds of madness, which seem nearest to possession, within the miracles of healing diseases, and yet takes abundant notice of demoniacks too. Whence we see, that he sufficiently distinguishes between madness and possession.

6. From *Theophilus*, *Minucius*, *Tertullian*, and *St. Cyprian*, we learn that devils, when adjur'd by Christians, confess'd themselves to be infernal spirits, and that too in the presence of the very Heathens, tho' with great reluctance. And he who reads the confident appeals of *Tertullian* and *St. Cyprian*, the one to the magistrates and governors of the *Roman* empire, the other to *Demetrianus*, (a bitter persecutor) cannot possibly doubt their testimonies.

This very argument of the scepticks naturally supposes, that *Christ* heal'd convulsions, the falling-sickness, and madness, by a bare command; and yet if you urge it upon them, this is more than they are willing to admit; so contradictory a thing is scepticism, so unreasonable is infidelity!

Q. *I desire to know what the soul is, and you will oblige an admirer of all those sciences Apollo is master of?*

Yours, Calista.

A. The soul is an immortal substance, endued with a power of thinking, and created for a state of probation. Since man is not sufficiently acquainted with the nature of the soul, and that of Angels, to assign any innate property, wherein the former, when in a state

state of separate existence differs from the latter, we thought fit to distinguish the soul by one of the ends, (tho' not the ultimate one) of its creation.

Q. Is there an anastomosis, or inosculation of the arteries into the veins? If not, how doth the blood pass out of the arteries into the veins?

A. There is no anastomosis of the arteries with the veins, which being granted doth necessarily presuppose a perforation of the artery into the vein, for the passage of the blood, out of one vessel immediately into the other, which contradicteth sense and reason; because if the blood did pass, by the inosculation of the vessels of different kind, immediately into each other, and not by the extremities of the arteries into the interstices of the vessels and habits of the body, it would interdict all nutrition of parts: But on the other side, vessels do inosculate with those of the same family, arteries with arteries, and veins with veins, so that one vessel being obstructed in the same kind, another being open'd, may freely receive the blood, and preserve its circulation.

Q. Enquire of Apollo what those two numbers are that have their properties; they are in the proportion of 2 to 3, and the square of either number added with the other number will be a rational square?

A. This question is one of *Diophantus's*, only 'tis here propos'd with a determination that makes it more difficult, viz. that the two numbers shall be in the ratio 2 to 3, the numbers $2\frac{2}{5}$ and $2\frac{3}{5}$ will answer the question, the numbers $22\frac{2}{10}$ and $22\frac{3}{10}$ will also answer it. If the Gentleman Querist will be pleas'd to try if he can find two more, he may chance to meet with some difficulty in the investigation; if he does find 'em, we will congratulate him upon it, if he does not, 'tis but having his recourse to *Apollo*.

Q. What is your opinion of an Ignis Fatuus, or Jack-a-Lantern?

A. An *Ignis Fatuus* is a meteor consisting of an oily exhalation, which is the reason why it is of a longer

longer duration, than those other meteors, that are composed of sulphurous or nitrous particles.

Q. Gentlemen, Pray tell us, which is the more noble employment of a rational being, love, or friendship?

A. Friendship certainly is the most noble employment of a rational soul. Love seems only the diversion of the mind, but friendship is its business: the first, in some measure, lessens the dignity of human nature; the latter raises and ennobles it, even to similitude of the Deity himself, for it gives us a taste of those joys which are only to be found in his presence, namely, a mutual desire of pleasing and raising the felicity of each other. But we ought to spend no time in the proof of this, if we did but rightly consider that friendship is the child of reason, love but the fondling of the passions.

Q. Who were the first inhabitants of America?

A. Who they were, is a matter yet undiscovered. But we dare not therefore say with some that *America* was not inhabited from any other part of the world, and so consequently, not overwhelmed with the flood; since so bold an assertion is contrary to the Scripture account of an universal deluge; nor are the arguments, which are brought to favour it, at all conclusive.

Q. What is the cause of little white spots, which sometimes grow under the nails of the fingers? And what is the reason they say they are gifts?

A. Those little spots are from white glittering particles, which are mixed with red in the blood, and happen to remain there some time. The reason of their being called gifts, is as wise a one as that of letters, winding-sheets, &c. in a candle.

Q. Why does a greater fire extinguish a lesser?

A. Because the greater fire extracts so large a quantity of those sulphurous and nitrous particles, with which the circumambient air abounds, that it leaves not a sufficient quantity to supply the lesser fire.

Q. Whether in admiring and meditating the lives, histories, humours and sayings of men the most excellent, we don't

don't run the hazard of losing our own natural advantages? For thinking to accord our humours to other men's examples, we forget or slight all that is our own, and scarce ever do the other with a good Grace.

A. There is scarce an excellence but what must be guarded with wariness and caution. And therefore as imitation is excellent in its kind, so it must be managed with wonderful circumspection. Too nearly to copy after the sayings of other persons, is to be parrots and not men; to accommodate our selves to their humours in the gross, is to ape, and not imitate. When therefore we set before us the most eminent examples, we must not be a servile herd, as the poet expresses it; we must separate the ore from the dross; we must not suffer any coin to be current among us, merely because it bears the image of the person we admire: In the most excellent of men, we must distinguish between their virtues and vices, their excellencies and defects; we must weigh the difference of conditions, of genius's, of times, of places, and those other accidental circumstances, which may entirely alter the nature of an action. We must endeavour accurately to know our selves, that we may be thoroughly sensible, whether that be not awkward in us, which is graceful in another. But above all, we must not overlook our own talents, but must exert our faculties in refining, in improving, in inventing. And if we thus prudently direct our imitation, we shall make good that common simile of a dwarf set upon a giant's shoulders.

Q. Apollo either hold your hand,
Or business will forsake the land.
I ask'd for cloth o' th' woollen draper,
Quoth he, as soon's I've read this paper.
Of one for buttons then, to sew on,
He cry'd, I'll only read this poem.
To th' tavern next, and call'd for wine;
These lines he answer'd are divine.
A friend for money, then I press'd on;
Said he, I've here a wiser question.

But

*But were it not I went on trust,
(And till I've money so I must)
I certainly had broke their sconces,
For giving me such damn'd responses.
Now tell me, since of all this mischief
Your bantering Apollo is chief,
Hav'ng frustrated thus all my ends,
What good he'll do to make amends?*

*A. Why this it is our thoughts to lose,
On one of less brains than a goose;
When greatest friendship we have shown,
Your want of sense still makes it none:
Had we not merced thus attack'd,
By bailiffs you had soon been back'd;
Or had we not prevented wine,
You had been chang'd into a swine:
Your friend too we have kept more true,
Than if he'd money lent to you;
For money lent where there's no chattles,
Turns friendship into fiercest battles.*

*When Jove would Danae's love command,
He purchas'd it with gold in hand:
Bring gold, and wine enough you'll swallow,
Whilst on the bar they lay Apollo;
Or punk with gold, for silks to mount her,
Down goes Apollo on the counter;
Though I'm a God amongst the witty,
Lucre's a greater in the city.*

*Q. Great sons of Apollo,
Whom multitudes follow,
For solution of difficult doubt;
Pray tell me at pleasure
When I've drank out of measure
Why my words in such clusters come out.
When I'm free from grape's juice,
My tongue will produce,
Plain English as taught by the grammar;
But a pint of that same,
Makes it falter and lame,
And speak thick, like a man that does stammer?*

A. Since

A. Since your volatile head
 By one pint is thus misled,
 And your grammar does suffer so plainly,
 To the glass be not prone,
 But let tippling alone,
 Or 'twill shatter your poetry mainly;
 For the fumes of your wine
 To the spirits assign
 Perverse and inordinate motions,
 Whence the nervous default
 Makes your clapper thus halt,
 And express such impalpable notions.

Q. Ye happy sons of God Apollo,
 Pray solve the query that does follow;
 Why Ætna's mountain vomits flame,
 And whence that dreadful fire first came?

A. Those tow'ring flames are daily fed
 By sulph'rous mines in Ætna bred;
 Whose fiery parts first kindled were
 By their intestine motion there:

Q. Worthy wisemen, I assure ye,
 I've a wife that scolds like fury;
 When I flatter, then she cuffs me:
 When I kiss her, still she cuffs me:
 Faith I'm weary of my life, Sir,
 And would fain divide the strife, Sir:
 Tell me therefore, great pretender,
 Is it possible to mend her,
 For she's stiff, and I can't bend her?

A. Let her talk herself quite dumb, Sir,
 After that she'll hold her tongue, Sir;
 Or if you would use her rougher,
 When she cuffs you, tightly cuff her?
 If this will not bring the vixen
 From the temper she is fixt in,
 Brace a drum up with her hide, Sir,
 Thunder on it when she chides, Sir,
 Surely this she'll not abide, Sir.

Q. Since

*Q. Since to Rome I must go,
(Whether willing or no)*

*As you British Apollo declare,
Pray let your next say,
Who for passage must pay,
Unless I must fly in the air?*

*I told you at first,
I'm with poverty curst,
And I vow it is wondrous civil,
You should be so mad
More curses to add,
In sending me post to the devil.*

*A. Alas! there's no need
Of wings or of steed,
St. Christopher's staff 'tis but mounting,
You'll fly like a witch
With broom at her breech,
Nor fear any tempests rencountring.*

*Take Loyola's cowl,
If the weather be foul,
And by land you your journey intend ;
Or St. Clement's old boot,
Tho' with ne'er a sole to't,
It will carry you dry to the end.*

*Victoria's thin smock,
Tho' but down to your nock,
Were armour all rogues to withstand ;
St. Denys could come
Twice as far from Rome,
With his head all the way in his hand ;
Admit the worst evil,
You meet with the devil,
It is but encountring the rascal ;
Your fame all around
With glory will sound,
And be subject for every pasquil.*

Q. Whether the hope or expectation of reward (not excluding the love of God, &c.) be not a good and lawful tho' not the only motive to charity?

*A. What God himself proposes as a motive must
of*

of consequence be a lawful one, since we can no ways imagine, that an infinitely perfect being can persuade to any thing but what is intirely innocent; and yet when he enforces religion in general with inestimable rewards, with what reason can we exclude the duty of charity? Nay, is not charity itself recommended to us under the pleasing allurements of such an hope as maketh not ashamed? does not our blessed Lord encourage our secrecy in the necessary performance of so excellent a work, with the inviting prospect of a future recompence, Thy father which seeth in secret, himself shall reward thee openly?

Q. Some men's spirits are visibly masters over those of others. The question is, whether this does proceed from the excellency of education, or men's diversity of fortunes, or the real priority of souls?

A. What priority there is in the innate faculties of souls, human reason is incapable of judging, since whether those faculties be equal or unequal, a difference in the actual exertion of them may arise from the causes you have mention'd, to which we may prefix another.

1. That the natural contextures of our bodies may cause no inconsiderable difference in the actings of our souls, is undeniably evident from undoubted instances. The capacities of some have been wonderfully impair'd by accidental alterations in their bodies; and there have not been wanting those, who, tho' of very eminent endowments, have yet by some acute distemper been unhappily reduc'd below the very level of common men. And this is farther prov'd from the different genius's in different countries, according to the difference in the nature of the climates.

2. The difference arising from education is so very palpable, that we need not insist upon it. Some men, who for natural abilities were once look'd upon as of a common size, have by industrious application, and the best opportunities of improvement, arriv'd to a quickness of understanding, and been in great esteem,

not

not only for their studied acquirements, but also for the uncommon reach of their great capacities.

3. That the difference may arise also from the diversity (of men's fortunes, we have a noted instance in the Poet *Ovid*, who justly attributes the want of that sprightliness of thought he had formerly been master of, so conspicuous in his last composures, to his very unhappy circumstances, which strangely enfeebles the natural vigour of aspiring souls.

Q. Wherein consists the specifick quality of Jesuit's-bark in curing quartan agues?

A. The use of the bark, in brief, is to give an allay and stop to the overmuch fermentation of the blood, which being transmitted to the heart, produceth *intermittent fevers*.

Q. What is the reason of different appearances of colours in the clouds?

A. The different dispositions of the air imprint divers colours in the clouds.

Q. Why the phænomenon of a red sky in the evening is a sign of a fair day following?

A. A red sky in the evening proceeds from the driness of the air intercepting the clouds, which else would dissolve into showers of rain, which are nothing else but an innumerable company of continued fruitful drops, derived from nitrous particles of air, besprinkling the surface of the earth: The driness of the air also in a red sky may hinder the attraction of a great quantity of the sea-water, which being diffused into the adjacent territories of the air produce foul weather.

Q. What is the reason a hog sees the wind, when a Christian cannot, and puts his snout between his legs, and runs away when a great puff of wind is coming?

A. It is a mistake, he does not see it, but scents it; the reason is, because he hath a more acute sensation in the olfactory nerves (expanded into membranes, clothing or lining the nostrils) and thence can sooner perceive an approaching blast of wind than man, who
is

is endued with less acute nerves ; whereupon he clapt his head between his legs to defend it from the blast.

Q. What is the use of the spleen ?

A. It is to prepare the ferment in the blood, proceeding from saline particles, adhering to the inside of the coats of the vessels, which passeth thro' the splenick branches of the port into the substance of the liver, wherein the blood is prepared as by a ferment, to make a separation of cholerick particles from the more pure blood.

Q. Your opinion, Gentlemen, wherefore we like one better than another (tho' altogether strangers) and at first sight, and of our own sex ?

A. Some particles of the vital flame being call'd up into the eyes on sight of a person that pleases us, dart themselves in emanations from thence to the object which is so agreeable, where meeting with particles of the same nature, they are together communicated to that fountain of life, the heart, and cause there that pleasing sensation we term friendship ; which being all the work but of one instant is the reason why the mutual pleasure is felt at sight, it being too quick and exquisite for the organs of speech to express.

This often happens without distinction of sex, where the persons are of the same constitution, or disposed to the same passions and sensations.

Q. Pray, Apollo, tell me, if 'tis not better to contract a friendship than to break it, and if the uneasiness of the loss of a friend be not greater than the satisfaction we find in having a friend ?

A. Friendship seems to be the supremest felicity of the soul, as to its conversation in this life, and consequently the pleasures which arise from it are above expression, where it is sincere, and plac'd on a deserving object ; the breaking such a friendship therefore must be the greatest uneasiness that can happen to any person : but as we ought never to take up a friendship without the greatest consideration and perfect knowledge of one another, so ought we never

to

to break it, unless the greatest defects appear in the object; for the breaking such a friendship gives us a double wound, in depriving us of the good offices we expected from a friend, and arraiguing our judgment which made so ill a choice; therefore the uneasiness of those reflections must be greater than the satisfaction which such friendship could bring us.

Q. Gentlemen, *I have been lately cast in as delicate a cause as a lawyer could desire to lay lips to, and all for want of money to see my lawyer as plentifully as my adversary: I am convinc'd my council hath taken fees on both sides, and I suppose my adversary hath given him more than I have: Now must not my Lawyer be a great knave in this; and another query is, How shall I make him honest?*

A. Fie! fie!—A knave! it shews he is no respecter of persons, by taking fees on both sides: and whereas your adversary gave your lawyer most money, your lawyer very honestly gave him most for his money, and got him the cause; what could he in gratitude do less? But to your second query, If after all this he should chance not to be honest, to it again with writ of error, till you have spent all your money, and we will engage he never deceives you after.

Q. Gentlemen, *You seem able by the rational answers you give to questions to instruct all mankind, pray direct me how I may make my taylor an honest man?*

A. Never trust him, nor let him trust you.

Q. *I am by trade a weaver, and was forced to make a break of it, by reason of great losses I had; and you must know that I have a great many receipts to cure all distempers, which were left me by an old aunt; nay, I have one to cure a fester'd wound, and that I think a very bad distemper: now I will be advised by you, Gentlemen, whether I shall turn Doctor, or set to my weaving again?*

A. Turn Doctor by all means, Man, since you talk so learnedly of the matter; never fear offending the physicians, for you are likely to make a great deal of work for 'em.

*Q. The love which you profess to serve the Fair,
To solve such intricates as doubtful are,
Invites my pen to ask your sage advice,
And crave it in a matter which so doubtful is :*

*Tell me which way I may discover
The difference 'twixt a false and real lover ?
Love is a passion by your God approv'd,
And you, his sons, by all the Nymphs belov'd.*

Your speedy answer is desir'd by PHILLIS.

*A. The false with serious looks will swear and lye,
And sighs, enough to blow down Pauls, let fly,
Nay, he'll resolve, ay, that he will, to die ;
But if you freely grant him your consent,
You'll find he re'llly had no such intent ;
But he who dares the cord's or pistol's proof,
—In troth we think he loves you well enough.*

*Q. That great Apollo gen'rously has shewn
Regard and pity to a wretch unknown,
Gives me some ease and sooths my pleasing pain,
But ah ! it does not melt the charming swain :
The merit you so courteously give me,
Is centred all in that enchanting he :
I have of nothing but my love to boast,
That love attracts not love is thought by most,
Tho' 'tis a paradox I can't approve,
Since heav'n requires no more than love for love.
But since your eloquence and noble fire
Cannot with gen'rous love his heart inspire ;
In vain I strive, so wish you still may shine,
And taste true happiness, since you promoted mine.*

*A. Ah ! lovely Fair ! if one who writes like thee,
Can unregarded live, and slighted be,
What must they hope whose rays more feebly shine,
Nor boast a merit half so bright as thine ?
Henceforth let clouded beauties mourn their state,
For who, when you are fal'n, can hope a smile from
fate ?*

*Q. I have some thoughts with an old Trim Tram,
To venture on the marriage with him whom ;*

She's

*She's dev'lish rich, and dev'lish homely,
Save that her money makes her comely;
Her eyes like snuffs sunk in their sockets,
Yet shine with lustre in her pockets:
Her mouth not one poor stump enjoys,
But then ten thousand yellow-boys:
An Otter's in her breath exprest,
But all Arabia's in her chest:
She is a curs'd eternal scold,
But oh! the musick of her gold!
She's old enough to be a witch,
Yet still consider, she is rich:*

*Now tell me, pray, the worst that may be,
If I should wed this rich old Lady?*

*A. Marry her!—Ay, she's of more worth
In person, than her yellow earth:
It is not what most bright and fair is
That gives the value, but what rare is;
For don't black tulips bear the bell,
And 'cause they're seldom seen, excell?
Don't Ladies buy gimcracks and whimsies,
Because far-fetch'd, t'adorn their chimnies?
And Indian monsters value more
On cabinet, screen and scrutore,
Than fine proportion'd figures here,
Altho' they are not half so dear?
And if these truths are, and not stories,
Of your old touchwood mummy *Chloris*?
She is a monster full as rare,
As e'er was shewn at country fair;
This will add to the sight too, viz.
Your own large ears, with her old phiz.*

*To a Lady, who told her lover, he only served to divert
her spleen.*

Happy that I in any sense can please,
Tho' but to drive away a dull disease,
A sickness of the mind, which rudely dares
Intrude upon your mirth its idle fears,

May all your hours still smile, all gayly move,
 The vilest office can't extinguish love.
 Glad I should be to please some other way,
 But where we love, 'tis pleasure to obey.
 A thousand various arts I'd gladly prove,
 To give you joy, tho' I can't give you love ;
 Nor shall my fate alone in this be seen,
 Lovers, like fools, are physick for the spleen.

The Acknowledgment.

With utmost force and stratagems I strove
 To stop the progress of invading love ;
 And long endeavour'd to supplant the foe,
 Restrain my passion, and conceal my woe :
 But useless all, supplies the tyrant gains,
 Pursues new conquests, and creates new pains ;
 And now my charge is so oppressive grown,
 That forc'd I am to make the secret known.

Thus when some murmur'ing river's weaker powers
 Rebellious rise by large successive showers,
 To no controuling banks the torrent yields,
 But with a rapid course o'erflows the fields.

To beauteous *Amaryllis* I'll declare,
 How bright her charms, how great my torments are.
 With reverence I'll relate the vast surprize
 My heart receives from her enchanting eyes :
 And if the heavenly Nymph I thus admire
 Disdains my suit, and shuns my chaste desire,
 I, Salamander-like, am doom'd to live by fire,

*Q. Whether our Saviour, when he fed the 5000
 with five loaves and two fishes, did encrease the loaves
 and fishes, as Elisha did the pot of oil, 2 Kings iv. 2. &c.*

A. As the miracle could not be perform'd, but either by encreasing the loaves and fishes, as the prophet did the pot of oil, or by making so scanty a provision satisfy the hunger of so great a multitude, so that it was perform'd the former way, we may gather from the fragments that remain'd, even 12 baskets full, unless we will allow of so absurd a paradox, as that a part may be bigger than the whole.

Q. Why

Q. Why does a Bishop, when elected, refuse the acceptance of the Bishoprick twice, and yet being askt the third time, accept of it?

A. The custom is now discontinued, but we may suppose the elected Bishops to have formerly twice repeated, *Nolo episcopari*, I don't care to be a Bishop, with design to declare their humility and modesty; that so honourable an office in the Church was neither of their own seeking, nor the object of their ambitious hopes. They may be supposed also to have complied at the third time of asking in submission to the providence of God, which had called them to so high a dignity. If some were not sincere in what they professed in so particular a form, the fault was chargeable upon them, and not upon the custom.

Q. Why is it, when the mind is oppress'd with extreme sorrow, it often inclines the afflicted person to sleep; whereas the vital parts being depressed, it should rather obstruct so peaceful an exercise?

A. Extreme sorrow has usually the contrary effect; but as it must be allowed that it sometimes has the effect you mention, so these different effects arise from the difference in constitutions: for as sleep is generally owing to the want of such a quantity of animal spirits as are sufficient to distend the nerves, so in most constitutions extreme sorrow so irritates the blood as to supply the nerves with a large store of animal spirits, whence consequently proceeds watchfulness. But in some constitutions the same degree of sorrow has a greater influence on the nerves to dissipate the animal spirits, than on the blood to occasion proportionable supplies: but as our bodies are not at all times alike affected, so the same cause may produce different effects in the very same person at different times.

Q. Whether covetousness or prodigality be the greater sin?

A. The former lays claim to the greater share in the heinousness of guilt. Whatever aggravations prodigality may be branded with, covetousness presents

us with parallel resemblances, besides the various deformities peculiar to itself. If the prodigal reduce himself to beggary, the covetous is a beggar in the midst of affluence: if the one can promise nothing to his family but *future* want, the other straitens it with *present* want: if the one overlooks the gifts of heaven, the other under-rates the giver. The one indeed is a careless, or a random liver; but the other must be allowed to be in the worse extreme, to be a superstitious idolater. Prodigality is a sort of phrensy, and therefore carries its own extenuation, tho' not excuse; but every act of covetousness is determined with calmness, carried off with sedateness, concluded with thoughtfulness: Prodigality is indeed a very sore disease, but withal it is its own physician. The penury it brings us to is an useful pill to correct ill humours of the mind, to remove obstructions to sober reasoning, to make us willing with the prodigal in the Gospel, to arise and go to our father; but he, who hides his talents in a napkin, who robs not only his own, as does the prodigal, but also the poor and the publick of their due, is so riveted to the earth he doats on, so centered to the shining mass, that nothing can disengage him from his other self, but the unmerited mercy of that eternal Being, from whom he has no reason to expect the favour, while one of the covetous whom God abhorreth.

Q. Your opinion is requested concerning the singing of swans, whether they sing at any time of their lives, or whether it be only just before their deaths?

A. 'Tis our opinion that they never sing at all, but that the original conceit was grounded on the fable of the ancients, that the soul of *Orpheus* was transmigrated into a swan, for which reason the *Greeks* and *Egyptians* held that bird in great veneration. We find no encouragement in any author to believe it was the sweetness of their singing which occasioned this fable, since all those who speak of it place their relations
• remote, that every experience cannot refute it.

Q. What

Q. What is the cause of intermitting fevers?

A. Intermitting fevers are supposed to proceed from the stagnation of the pancreatic juice thro' some obstructions in one or more of its lateral ducts; which juice by its delay there growing acrimonious, and penetrating thro' the viscous phlegm obstructing the passages, enters into the small gut, and there mixes with other humours, whence arises a vicious effervescence; and this disorder returns as often as the afore-mentioned stagnation is produced.

Q. Why is it that the person to be married is enjoined to put a ring upon the fourth finger of his spouse's left hand?

A. There is nothing more in this, than that the custom was handed down to the present age, from the practice of our ancestors, who found the left hand more convenient for such ornaments than the right, in that 'tis ever less employed; for the same reason they chose the fourth finger, which is not only less used than either of the rest, but is more capable of preserving a ring from bruises, having this one quality peculiar to itself, that it cannot be extended, but in company with some other finger, whereas the rest may be singly stretched to their full length and straitness.

Some of the ancients were of opinion in this matter, That the thing was so worn, because to that finger, and to that only comes an artery from the heart. But the politer knowledge of our modern anatomists having clearly demonstrated the absurdity of that notion, we are rather inclined to believe the continuance of the custom owing to the reason above mentioned.

Q. What is the reason that vinegar causes some people to sweat?

A. The vinegar received into the stomach may there probably meet with an alkali, from whose contrarieties an effervescence arises, which nature endeavours to discharge by sweat.

Q. I would desire the favour of Apollo's opinion, whether

ther any person may properly be called a true-born Englishman?

A. We know no reason to the contrary, unless a man has the misfortune to be born a bastard.

Q. *What is a dream? Whence does it proceed? May dreams be depended on?*

A. To define a dream, and give you the cause of it at once: It is a confused perception of the mind, occasioned by the motion of the animal spirits, thro' the passages of the brain; and tho' no one can deny but that God, if he so pleases, may in dreams pre-signify events to come, yet what stress you are to lay upon common dreams, you may learn from *Solomon, Eccles. v. 7.* In the multitude of dreams and many words, there are also divers vanities; but fear thou God.

Q. *Was the surface of the earth plain before the flood, according to the ingenious Dr. Burnet's hypothesis. In Genesis there are several texts, that seem to make against it, especially chap. vii. 19, 20.*

A. As that ingenious hypothesis is founded upon a precarious supposition, so it is diametrically opposite to the text you mention; and whatever objection may be drawn from the irregularities, which mountains occasion in this terrestrial globe, it will readily disappear, if we but consider the use, the necessity, the beauty of such irregularities.

Q. *Is it possible for heat to be without fire; and if it be, what is the difference between them?*

A. To the first we answer in the affirmative. To the second we reply, that heat differs from fire two ways; either in the lesser motion of such particles as are capable of such a degree of motion, as is necessary to the production of fire, as in all combustible matter, when only hot; or in the motion of such particles as are incapable of any such degree of motion, as in ashes.

Q. *Sweet Apollo, I beg the favour of you to give me your opinion, whether when one lives very easy and without contradiction, and has so done a long time, even till*
one

one is become AN OLD MAID, if it be then adviseable to marry? and if it be, what sort of husband to choose? and you'll oblige an admirer of yours, Hopeful.

A. Sweet Mrs. Hopeful, repentance is always necessary, but more particularly so, when the crime is of a long continuance; by the expression AN OLD MAID, we are apt to believe you somewhat pass'd your *Meridian*, for *Apollo* is more of a Gentleman than to think any virgin under thirty deserves that character; and if so, Madam, never stand to examine into the merits of your humble servant, but *strike while the iron is hot*, and, if you please, bear this maxim in your memory?

Beauty's chief merit does in youth consist,
Your bloom once past, you have your crisis mist;
And if in Autumn straggling lovers sue,
Think what approaching Winter's storms may do;
For when rough winds your scatter'd leaves displace,
No youthful ivy then will your old trunk embrace.

Q. Ye witty sparks, who make pretence
To answer questions with good sense;
How comes it that your monthly Phœbus
Is made a fool by Dionysius?
For had the Sabines as they came,
Departed with their virgin fame,
The Romans had been styl'd dull tools,
And they, poor girls, been April fools:
Therefore, if this ben't out of season,
Pray think and give a better reason?

A. Tho' virgin fame afflicted you,
It might not grieve the Sabines too;
Or tho' perhaps you better sped,
And gain'd by loss of maiden-head,
Whether you thought them fools or no,
The Romans doubtless thought 'em so;
But since your case and theirs may be
Comparisons of one degree,
Our former thoughts we'll humbly quit,
And grant the Romans AIR, and Sabines wit.

Q. APOLLO's sons, *hoping it will you pose,*
I send you our great Mastiff Bungy's nose,
If you can——tell me why 'tis always cold,
And then I'll say you're worth your weight in gold,
So I rest till death your humble servant, Roger Bold. }

A. From Bungy's brain a thin cold serum flows,
 And glides in limpid currents thro' the nose,
 Thence, as a part extreme, 'tis often cold ;
 But that 'tis always so——we do not hold,
 And therefore you're mistaken, honest *Roger Bold.* }

Q. Can your society pretend
 To be the female sex's friend,
 Yet murder Cleopatra's fame,
 Which has preserv'd so bright a name ?
 For shame, Phœbeans, think agen,
 And answer me like Gentlemen ;
 Not whine with pedant-like pretence,
 And give us cant instead of sense,
 For her Theology and ours,
 Acted on very diff'rent pow'rs ;
 The heathens held 'twas brave to die,
 When urg'd by strong necessity :
 The christian hero's more refin'd,
 And boasts a conquest o'er his mind ;
 Therefore unjustly you prepare
 A charge on this Egyptian fair,
 For that most just to her belief might seem,
 Which you on christian principles condemn ?

A. Nay, now Apollo, rouse for shame,
 And vindicate your injur'd fame,
 Nor let a woman conquer you,
 In charms of wit and beauty too ;
 Mistaken fair one, 'tis in vain
 You strive to wash away her stain,
 Who, tho' we yield to most you say,
 Dy'd, not a brave but sordid way ;
 She, who from Aetium fled dismay'd,
 And her lov'd Anthony betray'd :
 She, who her passion could remove,
 And with her humour change her love :

She,

*She, who could nuptial ties betray,
And fall to lustful vice a prey:
She, who could thus pollute her royal fame,
Dy'd not for glory, surely, but for shame.*

*Q. I never yet knew what it was to love,
Till now, from the æthereal skies above,
The subtil son of Venus with a dart
Hath wounded me, hath pierc'd my yielding heart;
My hurt is pleasing, nay, the wound delights me,
But still she, whom I love, disdains and slights me,
'Cause she's above my station, and I,
Without advice, undoubtedly shall die?*

*A. Alas, alas, thy mournful doleful ditty
Really and truly moves our hearts to pity,
And since thy love and wit so bright appear,
We will advise thee how to charm thy Dear:
One moon-shine night when 12 a-clock draws nigh,
And twinkling stars adorn the spangled sky,
When universal silence reigns around,
Nor trampling feet disturb the beaten ground,
Go to thy Mistress's window and rehearse,
In melting Serenade thy doleful verse,
She'll ne'er be able to withstand their charms,
But save your life by rushing to your arms.*

*Q. Ye sages, who shine
In responses so fine,
And of love understand every motion;
Pray tell us the cause
When our moisture withdraws,
Why our head still retains the fond notion?*

*A. The cause does appear
To us very clear,
To proceed from deprav'd inclination;
For we think it a shame
The wrong end should have flame,
When the right can have no titillation.*

To a Lady who shed tears at the misfortune of her lover.

WHat, shed a tear! tho' it speaks much regard,
No lover's grief could merit that reward.

Shou'd nature faint, and her bright frame give way,
 Should all this glorious Orb of light decay,
 One tear of yours the loss would over-pay.
 But O! I burn; can tears encrease desire?
 Have they the pow'r to cause so bright a fire?
 Strange force of water in a fair one's eye,
 To raise a Lover's flame, which makes all others die.

To the God of LOVE.

Ambition, rage, our warmest passions cease,
 From all but love we can regain our ease,
 A disappointment may abate their fire,
 But love oppos'd is rais'd by strong desire,
 And triumphs o'er the mind with force so great,
 'Tis not to be withstood, but wounds like fate.
 Most lovely boy, with pleasure I resign
 My soul to thee, and own thy pow'r divine.
 Tell my *Hortensia* for her sake I bear,
 Whole days of sighing, nights of deep despair,
 Tell her how true my love, how great my sufferings
 are ;

Then teach me how my tend'rest vows may move,
 And charm her yet unconquer'd heart to love.
 My Muse shall then raise trophies to thy name,
 And love and pleasure be my endless theme.

Q. Whether an officious lie be lawful, as in the cases of the Hebrew midwives in Egypt, and of Rahab the harlot?

A. If a lie be sinful, while consider'd simply and abstractedly, then no circumstance can change its nature, our obligation to that eternal rule, *we must not do evil that good may come*, being unalterable; and yet, that it is simply and abstractedly evil, appears from this, that a lie is an allegation contrary to our inward sentiments, so an unbiass'd conscience cannot but suggest that its natural obliquity consists in such a contrariety.

Puffendorf indeed says, that such lies which do no ways lessen our dependance upon one another, cannot be impeach'd of illegality: but as the sinfulness of a

lie is not to be drawn merely from advantages of truth, so that great moralist supposes what we cannot admit of, namely, that officious lies, if we allow our selves in no other kinds, do not at all weaken our mutual dependance ; for when we know any one, who we are sensible makes no scruple of telling an officious lie, we cannot reasonably forbear being jealous and suspicious, lest in several of their assertions they should propose to do some particular offices of kindness, which we are unacquainted with.

As for the *Hebrew* midwives, and *Rahab* the harlot, whose praise is in the Scriptures, we need not wonder, that since the sin of lying, which they committed, was probably the result of an erroneous conscience, that since they did it with so pious an intention, and display'd so unusual a faith, so extraordinary a confidence in their great Creator, we do not wonder that in so particular a case a merciful and a gracious God should overlook the evil, and commend the good.

Q. *Who was the person that Lamech slew, the account of which he exhorts his wives in so remarkable a manner to give attention to ? And for what reason may he be suppos'd to say, If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold ?*

A. Not to take notice of that uncertain tradition mention'd by St. *Jerom*, we subscribe to the opinion of the *Chaldee* paraphrast, who herein is followed by a late great Prelate of our Church ; for *Onkelos* points the words with an interrogatory, Have I slain a man, or so much as a youth ? for since his son *Tubal-cain* had found out the management of iron, and thence probably the use of weapons, his wives seem to have been apprehensive, lest those weapons should be employ'd to destroy their husband ; but he endeavours to abate their groundless fears, by acquainting them that no man would venture to attempt so great a villainy, since, if *Cain*, who was himself a murderer, was to be avenged seven-fold, sure one who was entirely innocent with respect to so notorious a crime, would be avenged no less than seventy seven-fold.

Q. In

Q. In what sense could the plague of darkness, which was brought upon the land of Egypt, be said to be a darkness that might be felt?

A. We may suppose this darkness to have proceeded, at least in part, from such thick unwholesome fogs as affected the *Egyptians* in a very offensive manner. In the 17th chapter of the book of *Wisdom*, you will meet with a very elegant (tho' apocryphal) description of this *Egyptian darkness*.

Q. What is colour?

Q. Whether light be of any colour, and if it be, of what it consists?

A. To answer both the questions at once, colour, according to the incomparable Sir *Isaac Newton*, is that affection, or quality of light, whereby it is dispos'd to produce in us such a particular sensation. And as he evidently shews that the difference of colours arises from difform rays of light, varying in proportion to their various refrangibility, and that whiteness is compos'd of a due proportion to all other colours, so there is that due proportion of them all in the streams of rays, of which light consists, and thence consequently light is of a white colour; or, to speak more properly, produces in us the sensation of what we call white.

Q. What is the reason that the gravest persons should express their being pleas'd by a jest, &c. by making variety of faces, and a great noise in laughing, which is not to be stopt, tho' really endeavour'd?

A. The gravest persons are often endued with melancholy tempers, and thereby liable to the height of passion, and, by consequence, subject to immoderate expressions thereof: the cause why melancholy persons are subject to such passions, is from the too great heat of their blood rendring it adust.

Q. Gentlemen, I desire to know how you reconcile the acute sensation of the olfactory nerves in a hog to be so much superior to those in man, with the sordid practice of those animals as you assert.

A. We gave the anatomical reason before, viz. From

the expansion of the membranes lining the nostrils, whence the wind more affects them than other creatures. As to the objection of their sordid practice, &c. habit renders those scents natural to them, nay, even to human creatures; for our night-men, accustomed to their trade, are equally offended by perfumes, as others are by what they trade in; an experiment of which a Gentleman of our Society hath been an eye-witness to.

Q. Pray solve this question. 'Tis in dispute, and referred to your determination: an oval solid, whose longest diameter is 21. 6. (or 21 inches and $\frac{6}{10}$, and shortest diameter 12 inches and $\frac{3}{10}$, what is the solidity?) having the two diameters of an oval superficies limited (as suppose 24 and 16) by geometry to delineate the figure?

A. To the first question we answer, that 1711. 04. is the solidity required: to the second, that you may find it answered in all the books of conics.

Q. Gentlemen, It hath been often questioned, where the swallows, cuckoe, &c. abide all winter, being never seen by any, as I could yet hear of, in that cold season: if you please to give your opinion herein, for the satisfaction of myself, and some friends?

A. It is generally conjectur'd that they sleep all that season in hollow trees, and subterraneous vaults, because some have been found in such places; but we think it as probable for them to pursue hot countries, as the wood-cocks cold ones.

Q. What is sin?

A. Sin is the transgression of the law.

Q. I desire to know the reason that these parts, $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{5}$, $\frac{1}{6}$ of a pound added together, will not make one pound sterling?

A. For the same reason that 19 does not make 20.

Q. Myne Heer Apollo, Ick a been in Frankrick als well as Hollandse, ware ick found de people so very wise, as to have de streets always lighted when it is dark, and their reason is, because they pay for it. Now altho' ick a payd vor des lights here, yet I have been forced a great while to grope in de dark, ware sometime me break my shin,
some-

sometime my nose against de post, and sometime tumble in de durt; and dat is very hard?

A. Myne Heer van der over boots and shoes, We believe ven you quarrel vid de post de fume of de vine supplys de room of de brain; and den dat you take de post vor de vench, vare upon you go to kifs her vid de grand fury, and so break a de nose against de post, and dat, as you say, is very hard indeed. As vor de break of de shins, it may be won grand a mistake, and only de pain you veel from some lettles hore, who had creep a into your bones. If you knew de laws Engliche, you wou'd have ver great care how you quarrell'd vid de post, vitch might bring de action of assault and battery against you vor your pains.

Dis for your reason, for your rhyme

Veel answer make anoder time.

Q. *I desire the favour of your opinion, in the next, of the Unicorn, with a description of that creature.*

A. The *Rhinoceros* may be term'd such, from having only one horn, growing on the snout; but there is no such creature, as is represented to us in the common figures of it; what we call Unicorn's-horn, is taken from a fish.

Q. *It is evident that liquor will arise and come out of a crane, or crooked pipe; Apollo, please to give the reason of liquor so arising?*

A. The air being first suck'd out of the crane, the pressure of the air on the liquor in the other vessel forces it up, which then keeps running, because no air can intervene to repress it.

Q. *This weighty case I humbly, Sirs,*

Submit to your belief;

Which is, that riding galls my Br——ch,

And gives me cause of grief;

But when with wholesom elder joint,

Secur'd I mount my horse,

I'll ride you forty miles an end,

And not a jot the worse:

Whether the bark, the wood, the pith,

Or all of 'em together,

Or

*Or secret sympathy betwixt
The Elder and the Leather*

*Occasions this grand anodyne,
At present is the query;*

*Sent on no other account, I throw,
Than just to make you merry?*

*A. A weighty case and well deserves
We should be circumspect,
To find you out the wond'rous cause
Of such a strange effect.*

*But lest our Wit should chance to fail
In solving such a doubt,
We'll e'en adjourn your worship's tail
'Till the next answ'ring bout.*

*Q. From day to day unfortunate I am
In every thing I undertake;
Your good advice pray give me, if you can,
For Jesus Christ his sake.*

*O! tell me what the cause of it may be
That more than other men I should unhappy be?*

*A. We ought, in dispensations of this kind
Strictly to search the cause within,
Lest heaven should take this way to strike our mind
For unrepented sin;*

*Or try those virtues, which in christian strain
Most bright in sufferings are, most beautiful in pain.*

*Q. APOLLO pray tell us,
Our mouth being made bellows,
We blow hot, or blow cold; pray do not we?
How this thing can be,*

*It appears not to me;
At the same time to be, and to not be;*

*For if it be cold, Sirs,
As I have you told, Sirs,
Why then sure it cannot be hot, Sirs?*

*Or if it be hot, Sirs,
Then cold it is not, Sirs,
Which I think is made plain on the spot, Sirs;
Therefore our puffs are neither cold, nor hot,
Pray say if this be either true, or not?*

A. Through

A. Through mouth, or behind port,
 If you blow your wind short,
 'Tis hot; but if forc'd out with strength,
 And meets with resistance,
 It cools at a distance,
 Like your wit, when 'tis drawn out at length.

Q. That it is very hard,
 I should give a reward
 To Apollo, before he's unty'd
 The knot which I sent
 In the middle of Lent,
 I think cannot be deny'd.
 I promis'd him claret,
 To untie, break, or tear it;
 But he sends me his cordial advice,
 To swing on a rope,
 And then I may hope
 To unite it myself in a trice.
 A priest might as well
 Even one of you tell
 When you trudge to the Kirk with a doxy,
 And ask him to marry,
 Lest she should miscarry,
 Go marry your selves and be poxt t'ye.
 I am none of those fellows,
 Puts tricks on the gallows,
 And cheats them of what's their just due:
 To hang me in private,
 For that's what you drive at,
 Wou'd I be advis'd to't by you,
 If you could not unweave me,
 You should not ha' led me,
 Such scandalous counsel to follow;
 And if nought but a string.
 My lost freedom will bring,
 Then a hangman's as good as Apollo?
A. There's hopes to recover
 Our retrograde lover,
 To's senses again with a banging;

For had you such strife,
 As we judg'd, with your wife,
 You had thank'd our advices for hanging.
 You scruple in conscience,
 And think it but nonsense
 The gallows to cheat of its right ;
 Now if we e'er knew
 It had been your due,
 It had alter'd our sentiments quite.
 We know your haranguing,
 To save you from hanging,
 And all your fine reasons to bar it,
 Have no other end,
 Whate'er you pretend,
 But only for saving your claret.

Q. Apollo, 'tis to you I come,
 And pray Sir don't deride me ;
 I tell you the truth,
 I love a fine youth ;
 But because I am old, and have never a tooth,
 He swears he can't abide me :
 Then say, you British wit dispenser,
 What I shall do ; your speedy answer,
 'Twill much oblige——Your servant Nan Sir?

A. Since Nan is struck so deep in years,
 That she's arriv'd to doting,
 Tho' now she's quite spoil'd,
 She'll again be a child,
 Let her stay till she grows, and a tall maid is styl'd,
 And she may be worth his noting.
 We hope you're not so old but can see
 We've done our best to please your fancy,
 And cheer the heart of mouldy Nancy.

On a physician turned officer.

THE sovereign hand that nature first design'd,
 To salve the tott'ring frame of human kind ;
 To raise his vitals, and prolong his breath,
 And guard his feeble fort from storming death :

In arts reverse practitioner appears,
 Delights to brandish swords, and handle spears ;
 Propounds a profit from destructive strife,
 And proves as great a foe, as friend to life.
 Prodigious change !——no change at all, for more
 He kill'd with doses, than he cur'd before.

Q. Pray Gentlemen, what do ye think of the departed souls of good men, between the time of their death, and that of the last judgment ? are they admitted into heaven, or kept in some other regions of less bliss and happiness ?

A. Of the ancient fathers some thought, that the souls of good men did not pass into heaven till our Saviour's resurrection. The arguments, which are brought in favour of this opinion, seem to us abundantly over-balanced by the translations of *Enoch* and *Elias* into heaven. And since *Moses* appeared with *Elias*, at the transfiguration of our blessed Lord, (we may probably at least) suppose them both to have come from the same place. But as others of the fathers were of opinion, that the souls of good men will not be admitted into heaven till the general resurrection, so this is a notion more precarious than the former. For as no Scripture proof can be alledged in its behalf, so those expressions of *St. Paul*, of desiring to be dissolved, and be with *Christ* ; of being absent from the body, and present with the Lord, import an immediate advance from earth to heaven. But since *Polycarp*, bishop of *Smyrna*, and disciple to *St. John* himself, is appealed to on the other side, we think it proper to observe, that whereas that pious father says of departed saints, that they were arrived *εις τὸν ἀφειδόμεον αὐτοῖς τόπον*, at the place that was due to them, this may as naturally signify heaven, as any other receptacle.

As for what you mention concerning other regions of *less* bliss and happiness ; as our happiness cannot be complete till the general resurrection, because till then, one part of us, namely, our bodies, will continue in a state of insensibility, so, if God think fit to bestow upon the soul itself but a portion of that happiness before the day of judgment
 which

which he intends it afterwards, yet this no ways excludes us from heaven till that time, since even there will be different degrees of bliss: for as one star differeth from another star in glory, so also is the resurrection of the dead.

Q. Hath time any affinity with eternity, and how may a rational notion of eternity be framed?

A. What affinity there is between time and eternity consists in these particulars. 1. They both agree in one common term, duration. 2. We can have no idea of eternity but what we borrow from our idea of time. 3. Time is a portion of eternity, and therefore bears the relation of a part to the whole. 4. As the notion we conceive of time is drawn from the succession of our ideas, so there will be such a succession to all eternity. When therefore it is said, that time will be no more, the meaning is, that there will not be such revolutions of time, as now are estimated by the heavenly luminaries. But if we consider eternity in its self, we can say no more of it, than that it is an endless duration. If we consider it with respect to God, it is an eternal moment.

In answer to your second question, the only rational notion we can frame of eternity is deduc'd from a removal of those boundaries, which are naturally prescrib'd to our idea of time,

Q. The entire satisfaction you gave me, by your handsom and judicious acquittal of Sampson, encourages me once more to address your ingenious society for the solution of the following question, namely, whether the immortality of the soul proceeds from a natural principle of necessary and unavoidable existence incapable of dissolution or annihilation, or from the good will and pleasure of God only, upon which it entirely depends? I am, Gentlemen, your oblig'd Lucinda.

A. Madam, we beg leave to tell you, that you have not rightly stated the question, since you join together, tho' by a disjunctive particle, two very incompatible terms, dissolution and annihilation. For
they

they (of the learned we mean) who maintain the natural immortality of the soul, intend no more, than that it is incapable of dissolution. Whereas all created beings so subsist in God, that they are not only capable of annihilation, but must immediately relapse into their primitive nothing, if God but barely subtract his sustaining influence. And this is not only agreeable to true philosophy, which cannot separate dependency of being from the notion of a creature, but is clearly represented in those words of the Apostle, who upholdeth all things by the word of his power. Now the true state of the question is, whether the soul be so constituted, that on supposition of such a constitution, immortality naturally results from it: whereas the body is so constituted as to be a proper subject of mortality, since it is of its very essence to be so acted upon by external agents as at length to be dissolv'd. The question then comes at last to this, whether incorruptibility be a property of the soul: and if the soul be immaterial, it is consequently incorruptible, since corruption is nothing else than a separation of parts, of which immaterial substances are entirely destitute. To satisfy the question therefore, we have nothing more to do than to prove the immateriality of the soul; which we gather from its power of thinking, a faculty not only no natural result of matter, but incommunicable to it. For since all matter is divisible, and the least particle consists of parts, it follows, that in thinking matter there are many consciousnesses, from whence one individual consciousness cannot possibly arise. Nor will the sweetness of a flower, proceeding from the imperceptible sweetnesses of its various effluvia, help the matter, since those many consciousnesses must be as the constituent parts of that one individual consciousness, whereas the sweetness of these various effluvia are no other than the occasions of our sensation of sweetness from the application of the flower. And, thus, Madam, the soul is at once naturally immortal, as incapable of dissolution;

lution : and yet its immortality depends on the pleasure of that God who can annihilate it in a moment.

If, Madam, you cannot acquiesce in what has here been offer'd, be pleas'd to propose your doubts, and we shall endeavour to give the utmost satisfaction we are able to so candid and ingenious a querist.

Q. Suppose 48 pieces be worth 112 l. 6 s. there being four several sorts, at these following prices, 3 l. 5 s. 2 l. 15 s. 1 l. 9 s. 1 l. 6 s. per piece ; be pleas'd to find the respective number of pieces of each sort, and to insert how you work the question ?

A. 4 Pieces of the first sort, 28 of the second, 10 of the third, 6 of the fourth, will answer the question. Other answers may be given, which we do not set down, supposing this may be satisfactory. As for the manner of working this, we hope you will dispense with it, if you consider that an algebraical calculation would too much perplex our paper, require too much room, and perhaps be offensive to the Ladies eyes ; but to shew you our willingness to oblige you, if you please to meet us at any time, we shall be ready to comply with your desire.

Q. Why is blood of a red colour ?

A. The colour of the blood proceeds from the admixture of the nitrous air with it, as it passeth through the lungs, or from the mixture of salt and subacid juices with sulphurous ones, because from such a mixture there arises a red colour, as appears by common observation.

Q. I have been long in love with a pretty young Lady, but she's very coy to me. Pray instruct me how to obtain her ?

A. Talk as wittily to her as you write to Apollo, and she must have a heart of adamant to stand the shock of your addresses.

Q. If there be never so many stringed instruments in a room, and you touch any one note on any of these instruments,

struments, why does the same tremble and sound on all the rest?

A. The cause is a sympathy of motion imparted by the circumambient air.

Q. Do Parrots understand what they speak?

A. As well as you what you read, or you'd hardly have ask'd *Apollo* so wise a question.

Q. Why is it commonly seen, that the wisest men set the worst examples?

A. Witty men may, since wit implies not virtue; but the wisest always set the best examples.

Q. Was Balaam's ass a he or a she?

A. Most probably of the female sex, as being more prone to loquacity.

Q. I am a young man, and have married an old woman that had a great deal of money, but scolds so much, that I can't live in the house with her: I ask you what to do?

A. Since you had a great deal of money with her, give her but as much to take her self away from you, as she gave you to take her, which is but just, and we are apt to believe you may be rid of her: if you will not be rid of her on those terms, consider, she gave you that money to bear with her defects, and equity will give her a valuable consideration for it, which is your contentation therewith.

Q. A gen'rous sense of your indulgent care,

Does to acknowledgment my soul incline,

Your pity and your eloquence declare,

Your principles are moral and divine.

Our British isle is with your Genius grac'd;

Which both improves and entertains the mind,

And those who of true wisdom have the taste,

Will in your notions use and pleasure find.

One question more your answer does require,

To satisfy my discontented mind,

What marks of friendship may a friend desire,

To be convinc'd her friend is truly kind?

A. Why should your charming numbers condescend,

To ask a mark of what you hourly prove;

Sure

Sure one who writes like you must bless some *friend*
 With the sublimest joys of earthly love?
 Your tuneful *numbers* speak your heav'nly mind,
 And may inform you that a *friend* is true,
Familiar, artless, *confident* and kind,
In short, a person ev'ry way like *you*.
 No mercenary hopes pollute their joys,
 Nor sordid int'rests tempt their soaring souls,
Unshock'd they taste a *bliss* that never cloy's,
 A joy that hell ne'er shakes, nor heav'n controuls.

Q. For letters and writings

Of others inditing,

I've provided a place in my jacket,

Then pray let me know,

Before hence I go,

If Apollo will send e'er a packet?

A. Since at last you're o'ercome

By our reasons for *Rome*,

For thus by your letters we judge it,

We've taken great care,

Instruments to prepare,

And to fill up with packets your budget :

This first to the Pope,

Whose answer we hope,

Some proof to confirm us will show ;

For since he befriended

With crowns the pretended,

Where's infallibility now ?

This to *France's* Envoy,

Who ne'er will mend boy,

But boast of his King's preparations ;

That *Britain's* his own,

Tho' to *Britain* unknown,

And himself under fresh declinations.

Here's another is sent

With an odd compliment

To the Envoy of *Spain* to advance

To's master sound reason,

Before out of season,

Nor trust the king-maker of *France*.

Now since without coin,
 Your tour you design,
 A miracle needs must convey ye ;
 By th' same mighty power,
 At most in an hour,
 You'll return, and with thanks we will pay ye.

*Q. Say whence great Apollo,
 The custom we follow,
 When drinking brisk liquors per bumper ;
 In a circular pass,
 We quaff e'ry glass,
 And why it is o'er the left thumb, Sir?*

*A. When mortals with wine,
 Make their faces to shine,
 'Tis to look like Apollo in luster ;
 And circulatory,
 To follow his glory,
 Which over the left thumb they must, Sir,*

*Q. Say, great Apollo, if I may
 Full credit give, to what Suetonius say,
 In Nero's time, it common was in Rome,
 For men to fly with artificial plume?*

*A. They took no high'r than thy bright muse
 their flight,
 But prudently like that, kept earth in sight.*

Q. I am an old maid, What shall I do?

A. Repent that you've continued so.

Q. Pray, Gentlemen, favour the Querist with the true meaning of the Psalmist, in the 88th Psalm ver. 14. In the morning shall my prayer prevent thee. Cocceius, in his version has it, matutino oratio mea coram te apparuit ; in another 'tis te præveniet, which answers our English translation ; and so in like manner the Septuagint, τὸ πρῶτον ἢ προσειυχὴ μὲν προφθάσει σέ, which agrees with the Hebrew. For the word there פָּרַח is us'd in no other sense. Now it's manifest, that the sense in this is different ; and if we stick to the latter, which is, as we render it, my prayer shall prevent thee, how can this suit with that expression, Prevent us, O Lord, in all our doings? And indeed how can God be said with

any propriety of speech, to prevent us in our doings, when we are oblig'd to prevent him with our prayers?

A. To the question we reply, 1. *Buxtorf* translates the verb in *Amos ix. 10.* by *obvenio*, which, connected with prayer as its nominative, is much the same with *Cocceius's* translation, and this agrees with our old *English* version. 2. If the Psalmist with a transport of uncommon zeal says, that his prayer shall prevent God, this lays no obligation upon others to do the same. 3. The context shews, that the Psalmist was oppress'd with a very sore calamity. If therefore in an extraordinary case, he makes use of an extraordinary remedy, what relation can this bear to the common concern of life? 4. The phrase may import no more than a metaphorical expression, to denote how very early he would offer up his prayers to God. And therefore *Robert Stephens* in his marginal notes expounds it, *summo mane te precor*.

Q. Pray reconcile these three passages *Mat. xxvii. 44.* *Mark xv. 32.* oppos'd to *Luke xxiii. 39*?

A. The two former passages are express'd by a rhetorical figure, call'd a synecdoche, which uses a plural for a singular, or attributes that to two or more, which is peculiar to one; of which we have many instances in the Gospels.

Q. What was that light, which was on the first day of the creation, the sun not being created till the fourth day?

A. Not to insist upon the conceit of *Abarbinel*, who fancies it to be the divine *Shechinah*, it probably consisted of those very particles, which even now illuminate the earth, but then not as yet embodied in the sun.

Q. Who were the first inhabitants of this isle?

A. The learned *Camden* is of opinion, that the ancient *Britains* descended from *Gomer* (eldest son to *Japhet*) because call'd *Kumero*, *Cymero*, and *Kumeri*. The late bishop of *Ely* thinks this confuted from *Ezekiel xxxviii*. But as the argument he uses depends upon a supposition, that all the posterity of *Gomer* must have settled in the same neighbourhood, for which we

see no necessity, so we beg leave to dissent from that learned prelate.

Q. I have been taught, that if the product of any two factors be divided by either of those factors, the quotient will be the other. Now if 2 is multiplied into 0, the product will be 0, therefore 0 being divided by 0, the quotient, which seems absurd, will be 2. Again, if infinite be multiplied by 2, the product will be infinite; therefore infinite being divided by infinite, the quotient will be two, which seems as absurd as the other; pray be so kind as to explain this to me?

A. You have explain'd it your self very well, at least you have prov'd that it must of necessity be so, for when the two premisses of an argument are true, the conclusion must also be true; yet as there is some difference between knowing that a thing is true, and having a clear idea of the truth of it, we will try whether we can so explain it, as to make you conceive it clearly. Be pleas'd therefore to observe, that 0 is the term from which all quantities begin; now imagine that two mobiles set out from the same term, and that one of them moves with a velocity double to that with which the second moves, it is certain, that in all the instants of time, that which moves with a double velocity has describ'd the double space of the other; therefore consider what has happen'd in one minute, and in $\frac{1}{2}$ minute, then in $\frac{1}{4}$ of a minute, and so on, till you come to the very instant of the beginning, you will have two progressions, whereof each term of one will be double to each corresponding term of the other; therefore the very beginning of one is double to the beginning of the other, that is, 0 in one case is double to 0 in the other, now if 0 may be double to 0, it is no absurdity that 0 divided by 0 is equal to 2; likewise, if the proportion be consider'd the other way, it is evident, that one infinite will be double to the other, therefore it is no absurdity, that infinite divided by infinite is equal to 2.

Q. Tell

Q. Tell me, most learned Apollo, what salmons feed upon, there being never any thing found in their bellies, except a thick slimy humour: this I know to be true by experience?

A. Tho' it is rare to find any thing in the bellies of salmons, but such a thick slimy humour, it does not follow (as some have imagined) that they are merely nourished by water; but we may rather argue, that since they will greedily enough catch at worms, minnows, and some other small fishes, that they do feed upon them, but digest them so fast, that they are soon turned into chyle, Nor is this to be wondered at, since it hath been known, that some men afflicted with what is called a canine appetite, have as suddenly digested much grosser substances.

Q. How comes a sword-blade to be melted by lightning, whilst it is in the scabbard, and the scabbard not affected?

A. Lightning being nothing else but a subtle nitro-sulphureous matter enflamed, and breaking out of a cloud with very great violence, and much after the same manner that lighted gun-powder doth out of a gun; 'tis no wonder that it should not affect those bodies which give it a free passage through their pores, but should divide and separate the particles of those which oppose.

Q. Which was the noblest General amongst the ancient hero's, that ever led an army into the field?

A. Since their number was so great, and their peculiar accomplishments so excellent, and yet so different one from another, we look upon it as a piece of presumption to attempt the answering so nice a question.

Q. The Marquis d'Langalerie in his memoirs, p. 185. The French relate, that one Monsieur Lombardire, captain of dragoons at Valencia, fell in love with a young woman at his inn, made several attempts upon her virtue, but unsuccessfully; favored by an opportunity when she was fast asleep, he got her with child, but she resolutely affirmed she was ignorant of it, I query whether such a thing be possible?

A. We believe not.

Q. Whether the frequenting play-houses is an innocent diversion?

A. We believe it innocent to see an inoffensive play; but as to the frequenting any diversions, the case varies according to the condition and circumstances of the persons: It is doubtless a fault in any, whose means will not allow it without detriment to their families, or in such, who at the same time could spend their time better.

Q. My father is a Roman Catholick, and my mother a Quaker, but I through the means of a liberal and ingenuous education, have a more clear understanding in matters of religion than them both. My father seeing me averse to his religion says he will disinherit me, unless I'll turn from the purest religion in the whole world (that of the Church of England): I therefore have troubled Apollo's Deity with this query, whether I in filial duty am obliged to embrace the religion of the Romish Church, my mind being utterly averse to it. With speedy answer you will oblige your disconsolate Strephon,

A. Your query calls in question the ingenuity of your education, or the soundness of your judgment, that you make a doubt, whether you ought to maintain a clear conscience, or sell it for an inheritance.

Q. Gentlemen, contrary to my wonted manner, I am of late, (that is within these 9 or 10 months) seized with an extreme drowsiness, insomuch that I can never gain an hour's respite from business, (either standing or sitting) but I am assaulted with that troublesome companion: Now I desire to know the cause hereof, and method of cure, and you'll oblige yours, &c.

A. This drowsy disorder may probably arise from a phlegmatick or watery humour, præternaturally contained in the brain, or from abundance of blood therein thickning the animal spirits, and rendring their motion sluggish; or it may proceed from extravasated blood, filling and compressing the ventricles of the brain; or from thick vapours, ascending from a foul stomach: For the cure whereof, we advise you to apply your self to an able physician.

Q. How

Q. How has the royal touch such a peculiar effect on Chærades?

A. The first account we have of this wonderful manner of curing this disease is, that it was performed by *Edward* the Confessor, and has been esteemed to have continued (as a gift from heaven) in the royal-family ever since.

Q. Why a man that is most eager, is very often the most impotent?

A. Because his over eagerness causes a dissipation of the animal spirits.

Q. Suppose our grandmother's grandmother was first cousin to king James the first, may we not, as we see occasion, justly boast we have royal blood in our veins?

A. We doubt, not, for after so many descents and mixtures, there could remain but little; and then, if any of you, up to your great grandmother, have been let blood, it being the genuine quality of that blood to mount upwards, 'tis a thousand to one, but it hath all of it long since spurted out of your veins.

*Q. Ye sons of Apollo,
Whom so many fools follow,
To have their hard questions resolved:
Pray tell, (if you're able)
Whether true or a fable?*

(Now I know ye expect a rhyme to resolved, but you will be damnably disappointed)

The question is in plain English, Whether ever I shall have my mistress or not?

For you must know that I am in love, and it should like your worship, and all the people that know it, (which is every body but my mistress her self) have already made up the match for us; nay, they say she has been at my house too, tho' I dare swear she would not set her foot upon the threshold to be maid of honour to the Pretender's sister, and that we are certainly to have one another, tho' upon my maidenhead, we never said such a paw word to one another in our lives, or any thing tending towards to have and to hold or any thing like it. Nay, for my mistress her self, poor thing, I dare say she is as innocent of it as a

child unborn ; and as to my self, I know as little of it as is possible for one to do, that is to be noosed so very quickly, as they say we are ? Now your speedy and learned answer to this learned query, will highly oblige, Sirs, your humble Trout.

*A. Left we shou'd have none,
You'll make your self one,
Of those fools who follow for answers :
Howe'er we'll explain,
The whims of your brain,
Tho' for rhyme you're as much disapointed.*

Yes, doubtless, you'll have your mistress, and the rather, because others have made up the match, than if you had made it up your self, since your judgment might have been called in question, which might have induced you to repent ; and since all people are of that opinion, they are great odds against you two. As for you and your mistress's not knowing, it argues nothing in the matter, since people in love rarely know what either they say or do : Love also being blind, she might have come a thousand times to your house, and you not see her. Tho' it seems all a dream to you now, a little marriage-musick may waken you out of it, and bring you to confess our judgment in the case. *Yours, Apollo's Trout-catcher.*

*Q. Resplendent Phœbus, tell us why,
Whene'er you shine in rainy weather,
To heaven like mad the cuckolds fly,
Methinks I see them flocking thither.
Now since you still in April season,
Such numerous radiant showers display,
You will oblige us with the reason,
We see no fewer horns in May ?*

*A. Altho' they mount each leaves behind
An embrio to encrease the store ;
To which our April showers are kind,
Augmenting still the stock to more.
Thus let them fly, or flock together,
And ne'er so much replenish heav'n,*

In fairest, or in foulest weather ;

Cuckolds there'll be, whilst there be men.

*Q. As you Apollo's true descendants are ;
Let me not vainly move an humble prayer,
But tell me, by what power directed I,
Tho' in the dark, can find my nose or eye :
Or any part, tho' I but once shou'd try ?
And tho' I know where lyes the tool I want,
I may grope thrice, before I hit upon't ?*

*A. A longer habit more acquaintance gains ;
To lay this level to your humble brains,
If you this brief experiment will try,
Cut off your nose, and then put out your eye,
Place in their room your tools, and lay them by ;
As easily you'll after hit on those,
As e'er before upon your eye and nose.*

*Q. Answer Apollo very trim,
Why cheese does sink, and butter swim ?*

*A. What occupies most room will swim,
What less, will sink beneath the brim.*

*Q. Since ye know all things, nothing's hid from you,
Say why the sky's of such a dismal hue
Immediately before the rain, and why,
The clouds do then convene so dismally ?*

*A. Since we know all things, something we'll tell you,
Vapours condens'd complete the dismal hue,
Whence clouds o'erloaden with their weight of water,
Foretel impending showers of liquid matter.*

*Q. Give me I pray a solid reason,
Why that which grows in winter season,
Until the summer will not last,
But withereth with a winter's blast ?*

*A. The sun shines weak in winter season,
And this is all the weighty reason ;
For if on them and you Phæbus shone bright,
'They wou'd grow better, and you better write.*

*Q. Ye sons of Apollo, 'cause wise men some call ye,
I pray give an answer to what I propose :
Why the p---x at the eyes does not equally maul ye,
As common 'tis seen to begin at the nose :*

*And soon by your answer I shall perceive then,
Whether that name be lightly or seriously given?*

A. Have a care dabling querist, we kindly advise you,
If caution's in season, and comes not too late,
Let the loss of a nose be enough to surprise you,
And know that the eyes often bear the same fate :
For although you may now be consummate in either,
Too soon you may find them both sufferers together.

On the Anniversary of her Majesty's coronation-day.

Hail glorious *sov'reign*, whose illustrious name
Fills with extatick sounds the trump of fame :
May this *returning day* produce new blifs,
Transporting joys, and every *day* like *this*.

Already round the globe your *actions* shine,
Already *you're* acknowledg'd *all divine* :
Whilst each succeeding year brings some new glory,
And adds a branch to your *immortal story*.

Of late, *impending clouds*, with thunder charg'd,
Our joys contracted, and our fears enlarg'd,
Whilst *unconcern'd*, triumphant *ANNA* sat,
As *unconcern'd*, as if her self were *fate* :
She saw the *gath'ring storm* : Go on, she cry'd,
And let your *squadrons* all be *multiply'd* :
Upon the foaming billows let them *dance*,
To your *mock-prince* add all the pow'rs of *France* ;
Whene'er *we shine*, you're gone as vapours fly
The *sun's* approaches in the eastern sky :
——She spoke——And like our God, behind a cloud,
She check'd the storm, and burst the fable shroud,
Away they *fly*, confounded with disgrace,
Nor dar'd the *lightning*, flashing from her face ;
But swift *return'd* into their native coast ;
Return'd with their *mock-prince*, and with the *empty boast*.

Q. *How old was our Saviour when he was crucified?*

A. *Irenæus* affirms, that he was either fifty, or between forty and fifty. But as he grounds his opinion upon particular, not universal tradition ; as he enforces it from that inconclusive sentence, *thou art not yet fifty years old* ; as he can no ways reconcile it

it with a passage in St. *Luke*, compar'd with St. *John's* account by Passovers, so we shall take no further notice of it.

The chief difficulty of the question lyes in fixing his age at his entrance upon his publick ministry, since it is granted, that he spent therein three years and an half.

Some maintain, that he was then entred on his thirtieth year, which they gather from *Luke* iii. 23. καὶ αὐτὸς ἦν ὥσπερ ἐτῶν τριάκοντα ἀρχόμενος, which our translation renders, and *Jesus himself began to be about thirty years of age*. But as this is contrary to the time appointed by the law, for the *Levites* to begin the service of the Sanctuary, which requires thirty years complete; others therefore, more probably, affirm, that ἀρχόμενος (which is render'd *began*) is an expletive or pleonasm (terms importing an useless or redundant word) or else refers not to our Saviour's age, but to his publick ministry: And then the sense is this, *Jesus himself was about thirty years of age*, when he began his sacerdotal office.

Others again, who are very conversant in history and chronology, contend, that from several circumstances in both those sciences, it may be gather'd, that he was 33 years of age when he began to preach. Neither does this any way derogate from the aforementioned passage in St. *Luke*, since the Evangelist's design seems not so much to acquaint us with the precise age of our blessed Lord, but to let us know, that he was arrived at that determin'd period, before which it was unlawful to officiate in holy things. And this opinion is somewhat favour'd by the participle ὥσπερ, *about*, or, *as it were*.

Q. I wou'd know, whether 'tis allowable by the strict laws of God for cousin-germans to marry: For our laws allow us in many things, that the laws of God do not?

A. It may be too severe to pronounce it absolutely unlawful, since not taken notice of in the catalogue of unlawful marriages prohibited in *Levit.* xviii. nor can, by parity of reason, be deduc'd from any prohibition there.

Q. Why is it common in our church to sit, when a chapter is read out of any of the Evangelists, and yet to stand, when the Gospel for the day is read?

A. It was the custom in the primitive Church to stand, when any thing was read out of the Evangelists: And therefore it is remark'd by an ecclesiastical historian as an unprecedented thing in an *Alexandrian* bishop, in that he us'd not to rise at the reading of the Gospels. But why we rise to the Gospel for the day, and not to the second lesson, we presume to be, because the former is introduc'd with, *Glory be to thee, O Lord!* Which, as being an hymn of praise, is proper to be repeated in a standing posture.

Q. Your opinion, whether the flux and reflux of the sea may be attributed to the motion of the earth; or, as some think, proportioned to the moon?

A. That the tides cannot derive their original from the motion of the earth round its own axis, is apparent from some of those objections which the opposers of the Copernican system alledge against such a motion. But as it is generally agreed, that they are chiefly owing to the moon, so not to its pressure occasion'd by its motion, as was once suppos'd, but to the mutual tendencies naturally inherent in all bodies. But that the sun as well as moon has some influences on the tides, is evident from hence, in that they are greater when those two luminaries are in their conjunctions and oppositions, than when in their quadratures.

Q. I sell a horse for 50 l. and get as much per cent. as the horse cost me: Pray what does the horse cost? I desire also to know whether this can be solved by arithmetick?

A. To the first part of the question we answer, that if from the root of 3 you subtract 1, and multiply the remainder by 50, you will have the price of the horse, that is nearly 36 l. 12 s. 0 d. 2 f. To the second, that there is no numerical question but what may be answer'd by arithmetick, for arithmetick teaches to add, subtract, multiply, divide and extract roots, now these are all the operations that
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are necessary to solve any question; 'tis true, the books of common arithmetick do not direct how these rules must be applied, except in some few easy cases; therefore recourse must be had to Algebra, which shews how these rules must be combined, and without which a man can't call himself an arithmetician.

Q. There are three persons, viz. J. P. W. R. and W. J. equally intituled to an estate of 6l. per annum; now J. P. has received it, and enjoy'd the benefit of improvement for 30 years past, but desires to do all imaginable justice to the other two parties concern'd, W. R. and W. J. Query, what J. P. must give for each proportion, deducting only 12 years taxes at 4s. per pound, per annum?

A. We suppose that the improvement *J. P.* has made of his money has been at the rate of 6l. per cent. per ann. and that the taxes have been paid the last 12 years; according to this *J. P.* ought to give *W. R.* and to *W. J.* each, 151 l. 7s. 4d. $\frac{1}{4}$. Perhaps this may at first view seem somewhat strange to those who consider *J. P.* has received but 180l. in all, but if they please to consider the vast raising of money, when the interests and interests of interests, &c. are continually improved, they may cease to wonder.

Q. Gentlemen, as I was walking t'other day, I observ'd a kite in the air, to swim several times round in a circle, without the least perceivable motion either of body or wings, and kept 'em all that time in a horizontal position, and yet continued to move circular a considerable pace, and I have often observed that when kites fly the swiftest, their bodies seem to lye in a horizontal posture, and their wings move a seeming perpendicular, whilst at the same time the birds move forwards with a great velocity.

Now Gentlemen, I desire to know the manner how the flight of birds is perform'd, and to what mechanic powers they are reducible? Your answer to this will oblige, Gentlemen, your humble servant, Nicholas Cason.

A. The flight of birds is perform'd by the same mechanic powers, by which any other local motion in
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in other animals is perform'd, *viz.* by means of muscular fibres, swell'd and contracted by the influx of animal spirits from the brain; but to give a particular explication of that mechanism, in describing almost the whole fabrick of the body of birds, but chiefly the structure and composition of their wings, the disposition, bigness, strength and various insertion of those muscles by which they are moved, &c. since it would take much more room and time than can well be spared, we are oblig'd to refer you for these and other curiosities relating to that matter, to the accurate treatise of the learned *Alfonfus Borellus de Mot. Animal. Ch. 22. 1st part.* Where you will find that birds, without the vibration of their wings, may continue some time to fly not only horizontally, but also oblique upwards. However, it is not to be supposed that the circular motion of the kite you saw should continue so long without some agitation of his wings, tho' it may be scarce perceivable at that distance it was from you, except we should imagine it was so carried away by some vortical motion of the air.

Q. What is the cause of that disease call'd Chorea Sancti Viti, or St. Vitus's dance?

A. Chorea Sancti Viti, or St. Vitus's dance, seems to proceed from a disorder of the animal spirits, by an heterogeneous copula, which becoming fierce and unbridled, it is necessary they should be so exercised and fatigued, that they themselves might be tamed, and the offending matter dissipated.

Q. Why, when people speak improperly, is it term'd a bull?

A. It became a proverb from the repeated blunders of one Obadiab Bull, a lawyer of London, who liv'd in the reign of king Henry the VII.

Q. Gentlemen, there is a wager laid upon the following question, which depends upon your answer,

Whether the moon in Ireland is like the moon in England?

Yours, &c. Tho. Trump.

A. There

A. There may be a little likeness so far as is usual between sisters, but by no means fully like ; for certainly nature, who adapts all things proper, wou'd give a far more glorious moon to GREAT BRITAIN, than to little Ireland.

Q. Gentlemen, I desire to know why the masculine gender is generally said to be the more worthy gender, notwithstanding all or most virtues are of the feminine, by which man seems to have nothing to do with virtue?

A. Though the virtues are of the feminine gender, yet men being by their labours, studies and applications, masters of those virtues, the masculine gender is more worthy than the feminine ; the possessor being more worthy than the possessed.

Q. What makes a silly world so hard pursue
The mighty nothings that they have in view?

A happiness in trifles hope to find,
To fill the large desires of an immortal mind?
When if fair virtue's paths did they but trace,
The charming distant nymph they might embrace?

A. From human nature's depravation springs,
The vain pursuit and vicious course of things.
Hence gaudy scenes of temp'ral joys we prize,
And paths of endless happiness despise.
Thus glorious virtue's search we madly flight,
And spurn th' immortal charms of her celestial light.

Q. Pray good Sir Apollo, resolve me a query,
Or I'll send to your godship till you are a weary :
With very much trouble, I've hunted about,
Read over large volumes to find out the doubt ;
My search hath prov'd fruitless, and now I apply
My self to your altar in hopes of reply ;
Solve the mystical riddle I humbly implore,
'Tis why a goose floops when she enters barn-door ?

A. Ingenious Sir querist, since thus you require us,
We'll answer you soon, lest at length you should
tire us ;

And are sorry your labour and leisure's thus spent,
In reading large tracts with so little content,

Tho' on such sneaking subjects, to torture your brains,
 We can deem you no more than a goose for your pains:
 But in geese, if this mighty phænomenon's right,
 The shade of the barn may affect their weak sight.

Q. Apollo's sons, I love a maid;

*Witty as your great fire,
 But oh I must implore your aid
 To quench the am'rous fire,
 For she that gave the wound the cure denies,
 And scorns the flame she kindled with her eyes.*

*To the cold nymph I pray in vain,
 For some substantial bliss,
 But smiles are all I can obtain,
 Or an unwilling kiss;
 But oh such cordials I confess as these,
 Will give my mortal heart but little ease.
 She raves of flames much more refin'd,
 And strives with utmost art,
 In dull platonic rules to find,
 Her humble servant's heart;*

*But she reforms in such a pretty way,
 That she increases what she wou'd allay.
 Her eyes and soft enchanting tongue,
 Wou'd fire a hermit's blood,
 Whilst she is fair, and I am young,
 I fear I shan't be good;
 Oh learn me then my passion to suppress,
 Some way to warm her breast, or love her less.*

A. You shou'd from *Venus* aid implore,
 Let her the nymph inspire,
 Apollo's offspring higher soar,
 Nor burn with am'rous fire;
 Yet if, with love's hot flames, you're scorch'd through-

out,
 One puff of reason's breath can blow 'em out.

Q. You that do promise to instruct the fair,
 Oh do it, and protect me from despair,
 And tell me how I must my self behave,
 In loving of a man who's just and brave,

But

*But oh he's married——that's all my grief,
Therefore to you I fly to find relief?*

*A. Now shou'd we bid you hang your self, t'were
strange,*

*And yet we cannot well the sentence change,
Since grace forsakes you, whither wou'd you fly?
Rope or repentance is your remedy.*

*Q. Now from Rome I am come,
With my pacquets safe home,
Tho' as poor as I went, and as empty;
Yet since in my need,
You provided a steed,*

*I'll do what I can to content ye.
Your letters I can, Sirs,
Produce with their answers,
Preserv'd with a wonderful care;
For the Pope has of late,
For reasons of state,
Forsaken th' infallible chair.*

*The Envoy of Spain,
Began to complain,
When yours unto him I produc'd,
And told me in short,
Since the last news from court,
He fear'd that young ANJOU was chous'd,
His brother of France,
I met with by chance,
(And indeed 'twas a thousand to one)
Tho' he us'd to be jolly,
Yet now melancholy,*

He buff'd me, and bid me be gone,

*A. You're welcome, Sir, home.
From your journey to Rome,
With your budget and all that is in it;
The Pope from behind,
Sure lent you a wind,
Or you'd never come back in a minute.
Tho' empty from thence,
Without Peter pence,*

You're

You're return'd, which is very surprizing ;
 You'll find in the end,
 Apollo your friend,
 And's chalk'd out the way to your rising.
 Apply to the state,
 And make your own rate
 For advices ; they cannot deny ye ;
 To th' swiftnefs you pass,
 A witch is an afs ;
 Scarce the devil himself can out-fly ye.

The Fugitive returned.

TH^{O'} I so foolishly withdrew,
 From all my joys, from love and you,
 'Think not, that any flame cou'd move
 My heart to own another love.
 Ah! No *Liberia*, love like mine
 Is, like its Deity, divine.
 'Tis fix'd like fate above the sway
 Of fleeting passions which decay.
 They only light impressions leave,
 And to the mind no pleasure give ;
 Mine, interwoven with my soul,
 No time can change, no frowns controul.
 With vital warmth it fills my veins,
 And fierce in every thought it reigns.
 It gives such joys, that words can't find
 Expressions half so sweet, so kind.
 It is, oh 'tis,——most lovely fair,
 Too exquisite for sense to bear.

Q. What is the meaning of that expression of St. Paul, in 1 Cor. i. 17. Christ sent me not to baptize, but to preach the Gospel?

A. The Apostle, in the text propos'd, gives the *Corinthians* to know, that the principal part of his commission was to preach the Gospel, an office which then required divine illuminations, and immediate inspirations; whereas the office of baptizing might be executed by an ordinary minister, nay, by one in the most inferior orders, as we learn from *Philip*, who,
 tho'

tho' no other than a deacon, was yet impowered to baptize *Candace's* treasurer. And this *St. Paul* acquaints the *Corinthians* with: to confirm what he had said before, that he had baptized but few of them, which was necessary to remind them of, in opposition to such enemies of his as would otherwise have said, that he baptized in his own name, and made proselytes to himself and not to Christ. But since it was his usual method to do, as did *St. Peter* to *Corneilius* and his family, first to preach the Gospel to the Gentiles, and then command them to be baptized by others, and that too in conformity to the commission he received from Christ, this was the most effectual way to prevent any such insinuation to the prejudice of his sincerity.

Q. What doth the word Charity denote, when St. Paul says, If I give all I have to the poor, &c. and have not charity, I am nothing worth?

A. It denotes that enlarged, that extensive affection of the mind, whereby we are readily disposed to a sincere compliance with that great commandment of loving our neighbour as our selves. And as the Apostle in the very same chapter describes charity in its various particulars, so from that description we may learn, that the duty of almsgiving is but a single branch of so complicated a grace. Therefore from its extension, as well as its duration, no doubt it is, that of faith, hope and charity, the greatest of these is charity.

Q. Whether we are not obliged to stand when we praise God; or to be in a standing posture, when we sing psalms, especially since many of the psalms usually sung contain expressions of prayer and praise: and it being likewise the custom to rise and stand, when we sing Gloria Patri? And farther, whether standing at singing was not customary in the primitive times?

A. In what manner soever we are praising God, standing no doubt is the most agreeable posture. And therefore we suppose the custom of sitting, when the psalms are sung, to have proceeded from carelessness and

and inadvertency. Tho' yet there are many pious and considerate Christians, who always stand at so divine an exercise. And this posture is punctually observed at *St. Peter's Cornhill*, introduced as we imagine by the late pious bishop of *St. Asaph*. And that the same posture obtained among the primitive Christians we have no reason to doubt, since they were used to stand at a less devotional employment.

Q. Pray, Gentlemen, What in your opinion has occasioned this sudden and general distemper among the horses?

A. Such a general distemper can proceed but from a very common cause; and as nothing is more common to all than the air in which they move, and which they breath, it is very likely this distemper hath been occasioned by some constitution of it very contrary to that of horses. But wherein this contrariety does consist is not so easy to determine. However, if we consider the nature of this their distemper, which may properly be called a catarrh, or defluxion of a vitiated lymph upon their nostrils and windpipe, we may presume to say, that the cold unseasonable north east winds we have had for so many days together have not a little contributed towards it, by hindering or stopping their insensible perspiration, which perhaps at this time used to be more copious; but besides, we may suppose, that this wind has filled the air with some sharp particles, which inspiration mixing with their blood, help to render its serum or lymph more salt or acid, so that the glands through which it is naturally separated, especially in the membrane of the nostrils and wind-pipe, being irritated, discharge a much greater quantity than usual, which either by contraction or compression of the neighbouring blood-vessels may cause an inflammation in the lungs, and if not timely remedied prove mortal.

Q. Two numbers being given to find a third such, that the first being multiplied by the sum of the second and third; the second being multiplied by the sum of the first and third; and the third being multiplied by the sum of the first and second, the three products may have an equal interval?

A. Tho'

A. Tho' your question is disguised, it imports no more than this : two numbers being given to find a third that shall make with them an harmonic proportion, to which we answer, that if you divide the product of the two numbers given, by the difference between the double of the first and second, you will have the third. Thus if the two numbers given were 6 and 3, the product is 18, the difference between the double of 6 and 3 is 9, therefore dividing 18 by 9, you have 2, which is the number required.

Q. *A Lady hath oblig'd me to choose a husband for her, and if the question don't puzzle Apollo, I desire to know by what infallible mark I may find a good humour'd man, but if I inquire for what is not in nature, then one that will make a civil husband?*

A. Let him be of a suitable age and condition ; of an even temper, and stranger to the spleen ; learn'd, without pedantry, well bred, without affectation ; abounding more in sense than wit ; well travel'd thro' himself ; the consciousness of his own ignorance will restrain him from a contempt of his wife ; fully acquainted with the town, without being touch'd by the vices of it ; slow of promise, but sudden of performance ; as unapt to give as to take an affront ; tender and compassionate, but firm to his honour : To all this let there be added a good estate, the want of which sometimes sours the best dispositions. Now to acquaint you where to meet with such a person—— But that is without the limits of your question.

Q. *What is the reason of women's longing when with child?*

A. Because the *fœtus* being disaffected is greedy of such aliments, as being received by the mother are digested into chyle, which being convey'd out of the ventricle into the intestines, and from thence is transmitted by their peristaltick motion into the milky vessels ; and from thence, by the common receptacle and the thoracick duct, into the subclavian vein, in which it runs confusedly with the blood into the descending trunk of *vena cava* into the right ventricle
of

of the heart; and from thence is chyle transmitted with the blood through the pulmonary vessels into the left ventricle, and so conveyed by the descendent trunk of the aorta and hypogastrick artery into the uterine glands, and by their ducts into the glands of the placenta, where the more wheyey parts of the chyle is separated from the more thick; and from the blood is transmitted into the cavity of the uterus, and received into the mouth of the *fœtus*; and from thence is conveyed by the intestines, milky vessels, common receptacle and thoracick duct into the sub-clavian veins, where this salutary chyle, incorporating with the blood, appeaseth the indisposition of the embryo, and satisfieth the longing of the woman; but the *fœtus* not enjoying that aliment, it is so greedy, is so highly indispos'd, that it presently makes violent throws, causing often an abortion.

Q. Why is the fœtus mark'd with the resemblance of the thing the mother longs for, and on the same part on which the mother lays her hand?

A. The deep fancy of the mother by sympathy equally affects the *fœtus*, which being more tender and apt for impression receives the signature.

Q. Why have men who have black hair'd heads often yellow beards?

A. This is from the different recrements of blood, which happen in those several parts; the black being nourished by black adust recrements of blood, and the yellow by bilious recrements.

Q. Why have beasts the faculty of moving their ears, and not men?

A. Because several beasts have muscles, constituted for that end, which men have not, and may be call'd erectores and depressoires, which move the ears upwards and downwards, tho' some beasts want them as well as men.

*Q. Here is a neighbouring youth who much complains
That I want pity for his amorous pains,
He blames my heart, and I condemn his brains.* }

Mesleem

*Mesleem he has, and had he wit to move,
I'd crown his warmest wishes with my love.
Is it my fault, or heav'n's, that he is made
With eyes that cannot wound, and tongue that can't per-
suade.*

*Alas I'm tenderly enough inclin'd,
But would he view his mirror he would find
The reasons why I am not fondly kind.
'Tis true, the beauties of the mind I prize
Much beyond modish air or sparkling eyes.
I like not a fine face, but yet I'd have,
Tho' not a handsome, an engaging slave.
Give me the charmer of an olive brow,
A jaunty mein, eyes languishing and blue:
Sharp wit, a gen'rous soul, and I shan't like him worse,
If with these charms he had a heavy purse.
My present lover, I must own, can speak
Latin and Hebrew, nay, make love in Greek;
And I must farther urge in his defence,
That he has constancy and sense.
But love unlearn'd finds no delight in these
The young gay wanderer much more can please
With English lyes, and cutting repartees.
Insipid truth has little pow'r to warm,
'Tis but a dull unfashionable charm.
Oh! with what joy I should his passion view,
Had he been made agreeable as true.
He has done all the cruel'st could desire,
Has sigh'd and wept, nay threatned to expire.
Oft at my feet he does devoutly kneel,
And prays with ardent and unequal'd zeal,
There every day he does his pains rehearse,
Rails at my cruelty in prose and verse.
With fervent heat m'obdurateness he blames,
Calls my heart adamant, and such hard names:
But he mistakes, 'tis far from being stupid,
Like his 't has felt the pow'r of Mr. Cupid.
And now, Apollo's sons, your thoughts impart.
Does he want charms, or I a tender heart?*

A. A heart ! fond maid ; you want a gen'rous soul,
 How could your humour else your blifs controul ?
 Oh ! grasp your proffer'd fortune, lest too late
 You find your dang'rous follies in your fate ;
 For those who for such love no pity feel,
 Have *breasts* of adamant, and *hearts* of steel.

Q. To you our suit we recommend,
 For you, if any sure, can tell,

*If on the fact we may depend,
 Of old maids leading apes in hell.*

*But of the acherontick judge
 Th' uncourted virgin will complain,*

*If she be made an equal drudge,
 Under his too partial reign :*

*For how could she avoid the doom,
 When not a lover askt the question ?*

*If melting pity find no room,
 On MINOS 'tis a shrewd reflection.*

A. The old wives saying shews good nature,
 And for a truth with many passes ;

But th'ape, we think, a subt'ler creature ;
 For old maids, sure, lead none but asses.

Nor can their doom be thought severe,
 Since lovers many as their years

They had in youthful days they'll swear.
 Tho' not a word of truth appears.

Unjustly then your pen upbraids
 Great MINOS, on wrong cause relying,

For they're not sentenc'd as OLD MAIDS,
 But for their wond'rous gift in lying.

Q. I pray take pity on a troubled mind,
 Instruct me how my mistress to make kind :

*She's young and handsom, also fit to wed,
 But yet she's cross, and thinks she's not well sped :*

*We both have money, for all that she fears,
 We both shall want in a small term of years.*

*A strange opinion ! yet I can't persuade
 That strange opinion out of her cross head.*

*All I require, wise men, of your great skill,
 Is quickly how to bend her to my will ?*

A. If you would bend your mistress to your will,
We think you *mad* thus to exert your skill;
For if she thought you'd live to want *before*,
Your versifying will convince her *more*;
And since that fate's entail'd on poetry,
'Twere strange if it should miss a man who writes
like *thee*.

Q. When the sad choice was left the Roman Dame,
Either to die, or quench a lustful flame:
Had not her virtue shewn it self more nice,
By death to have shun'd the hateful stain of vice,
Rather than with the monster's lust comply,
And lose her honour, than at last to die,
Adding the desp'rate crime of Suicide,
Yet left the world in doubt, whether she dy'd,
Or for lost virtue, or vain-glorious pride?

A. When bold Tarquinius sought to quench his flame,
With all his arts he sooth'd the Roman Dame:
But the chaste matron proof against such wiles,
Despis'd alike his threat'nings and his smiles,
'Till hot with lust he swore to wound her fame,
And stain with foulest crimes her spotless name;
Stung with that thought, she yielded all her charms,
And left her dying honour in his arms.
Vanquish'd she fell, not for vain-glorious pride,
But to preserve her future fame comply'd,
And at returning reason for lost virtue dy'd.

Q. Carousing with Lady-day pence,
Sure, Sirs, you're still fuddled,
Your wits are all muddled;
Great Apollo, 'tis time to move hence.
When Apollo now long since took pen,
Sure Apollo was jaded,
Since thus we're chæraded,
In telling not how, but when.
If Apollo should chance to recover,
An answer we crave, Sirs,
Which pray let us have, Sirs,
As when you do answer a lover?

A. To bark at the moon, is oft done,
 But what mortal e'er yet
 Hath in history met,
 With whelps who have bark'd at the sun.
 You ask'd on account of the EVIL,
 We both told you from whence,
 And when it did commence,
 Which all who had sense would think civil;
 Yet this with your worship won't pass,
 Except we can make plain
 Heav'n's secrets to your brain,
 Which none would have ask'd, but an ass.

A dialogue between Celia and her Painter.

Celia. **W**Hat blooming beauties in these cheeks
 are seen,

Sure you design'd her for the *Cyprian* queen!

Painter. Madam, your charms did my strong fancy
 move,

From your bright looks I drew the Queen of love.

Celia. Why didst thou hide the lightning of her
 eyes,

Since *there* the loveliest charm of beauty lyes?

Painter. Ah! Madam, tho' such strokes do more
 than please,

Flashes would issue from such eyes as these,
 And with the *painter* the fair picture seize.

*To Liberia, who told him, she was not to be gained the
 common way.*

NOT gain you! yes, if truest love may dare
 To hope for any favour from the fair,
 When all *Apollo's* marks, to grace my suit, appear.
 Then, my *Liberia*, I'll with pleasure shew
 What I can more than common lovers do.
 You shall each thought indulge, your wishes gain,
 Know all the joys of love, but not the pain,
 And bliss above your fondest hopes obtain.
 Not that I boast a constancy refin'd,
 But charms like yours must fix the wildest mind:

And

And tho' this age can no example prove
Of strictest honour, or of faithful love,
I, like the mourning turtle, can be true,
Be ever constant to my vows, and you ;
But tho' with nicest truth you shall be serv'd,
I'm not by merit, but your charms preserv'd.

Q. A person who says he is a foreigner, and therefore not very conversant in the English tongue, has sent us a Latin question, which he leaves us at liberty to propose in English, namely how to compute the first day of the world, and assign the region where it first commenc'd?

A. The *Jews* computed their day from sun-set, agreeably to the first account of them, the evening and the morning were the first day : but since before the creation of the heavenly luminaries we read of the same revolution of day and night, it follows, that no sooner was light created (for then the beginning of the first day commenc'd) than there were different hours of the thus computed day, according to the different parts of the indigested chaos. But to assign the region, where the beginning of the first day took its rise, is a thing impossible, because the earth was then without form, and void, and therefore not correspondent to this present globe : but to come the nearest to such a computation, is to estimate the sixth day (when the earth was finish'd) since of that also it is said, And the evening and the morning were the sixth day ; and yet here the difficulty will be still as great, if as the sun may be suppos'd to succeed the first-born light, either in the same part of the same circle, or the correspondent part of another, so we only say, that the sixth day began in that part of the earth, which then happen'd to have the sun in its diurnal revolution, just below its occidental horizon. But if the sun was primarily intended for this little globe, we may at least propose it as a conjecture, that the providence of God might so order the beginning of the first day, that the sixth day might commence in paradise, the first habitation of our great progenitor.

Q. Gentlemen, *having several times had very warm arguments and reasoning with divers persons who maintain there is an unavoidable fate attending all marriages, that is, that the persons, they do or shall marry, are inevitably allotted them by providence, which they cannot avoid; which I look upon to be contrary to scripture, reason and experience, that scarce ever could convince any of that (I think) brutish stupidity; I desire your thoughts herein to be inserted in the British Apollo, which may convince several, and very much oblige your humble servant,* S. R.

A. We don't wonder at your ill success in such disputes, since it is more easy to confute than to convince; such is the ignorance of some, and the obstinacy of others. Tho' we beg leave to tell you, that you cannot confute your antagonists by experience, since it is impossible to demonstrate to a married man, that he might have chosen another wife any other-wise than by general reason, which makes it coincident with your second topick; we ask the assertors of this irrational fatality, whether when a man makes a sinful choice, that choice be unavoidable? If they answer in the negative, they give up the cause; if in the affirmative, they make God the author of sin. Should any child of theirs be so disobedient to their commands, as to throw himself away upon a worthless person, we are apt to think that they would retaliate his disobedience with a suitable resentment; and yet to be in the least angry with him, is to disavow their own opinion. We would enquire, whether upon the first notice of his intention they would not endeavour to dissuade him from it: we answer for them, that they would; and yet to dissuade from an unavoidable action, is sure impertinent. In *Judges* iii. 6. it is taken notice of in the *Israelites*, as no inconsiderable fault, that they took the daughters of the *Canaanites* to be their wives, and gave their daughters to their sons: but however, the Scriptures may convince them of sin, here is an hypothesis that will bear them harmless; for why should they be accountable, where inability must excuse? But as it must be allowed,

lowed, that providence sometimes more than ordinarily interposes, so our freedom, as opposed to inevitable necessity, may be illustrated with the following instance. Let us suppose a man upon two proposals, the one a very good one, the other the reverse, out of an unwarrantable humour to choose the last. We have reason to believe that God will suffer him to proceed as a punishment of his folly; but since the sufferance is occasioned by his own default, we cannot reasonably imagin that God would have prevented him had he been willing to have made a better choice. And thus the same thing is at once an act of providence in the Creator, and yet an act of choice in the creature: in the one it is an act of justice, in the other of folly.

Q. In a book entituled Wibbin's art of measuring, you will find this, if a round column be 35 inches, and the length 364 inches, how much does the piece contain in cubic feet? Now the question is thus solved, to the double of the logarithm of the diameter, add the logarithm of the length, and to that add in all cases the sixth number, 6.65732, the sum of all which in this case will be found to be 203. What I desire of Apollo, is to have the construction of the first number, 6.65732?

A. If the square of the diameter is multiplied by 785, and that again into the length of the column, and the product divided by 1728 (number of cubic inches in a cubic foot) you will have the solidity of the column in cubic feet; therefore your sixth number must be the logarithm of 785, divided by 1728.

Q. In what country may I best regain my lost health?

A. In France, that being a most temperate climate for air, which is a main ingredient for the recovery of health, therefore is advised to by most skilful physicians.

Q. Which beast is most cunning?

A. The fox (as we conceive) because this beast, when hunted, makes most doubles to throw off the following hounds.

Q. Which sin is more abominable, murder or adultery?

A. Murder, as being more substantially so *ex natura rei*; whereas adultery is only sin accidentally and circumstantially; yet the last is so great a sin, that the Scripture says, no adulterers shall enter into the kingdom of heaven.

Q. What is the reason that the gelding of a ram prevents the growth of the horns, and the gelding of a bull increaseth the growth of the horns?

A. Because the gelding of a *ram* abates the saline parts of the seminal liquor productive of horns; but a *bull*, being much more prone to venery when gelt, retains more of those saline parts, and not having a natural vent for them, they increase the growth of their horns.

Q. Pray solve me what is meant by the word write in your paper, in these lines?

*For if on them and you Phœbus shone bright,
They would grow better, and you better write.*

A. By the word *write*, we mean a certain manual operation, rendering pen, ink and paper the vehicles of thoughts; an illustrious demonstration whereof at present offers itself in that communication of your learned question to our judgment for solution.

Q. Gentlemen, ye pretend to be the sons of Phœbus, your father indeed foretold how long his oracle would last; pray solve me how long yours will last? Yours, Sirs,

J. G. J. B.

A. We design to answer questions as long as people will send them; and we need not despair of a bushel a week of such as yours from this inquisitive town.

Q. Gentlemen, I have subscribed to your paper from the first publishing of the same, and till now have not sent you one question; and being encouraged by your numb. 20. (where you say you will do your best to improve men's morals, and enlighten their understandings) I make bold to ask your opinion of gaming, whether he that plays or wagers for money, be not guilty of covetousness? Your answer will either continue or break a gamester, S. F.

A. When

A. When any play for more than what is equal to them whether they win or lose, it must be direct coveting of other people's money; since it can't be thought that any would play with design to lose their own, except to manage thereby some secret intrigue or stratagem, which may bear a worse interpretation than the other.

Q. What liquor is wholesomest for our usual drink?

A. Climates and constitutions must be consulted to give answers in particular, but in general we believe true wine and water mixt the wholesomest.

Q. Gentlemen, my taylor has sent me his bill, and reckons 1; shillings for altering an old coat and waistcoat which is not worth so much now 'tis done, and sets me down 3 pound for the making of a new suit of clothes, which is very unreasonable: but he has wrote a receipt at the bottom, Receiv'd the full contents of this bill. Now whether or no is it lawful for me to cheat him, and say I have paid him this money? A speedy answer will oblige,
yours, J. L.

A. The giving more for altering old things than they are worth is no argument the taylor earned not his money, but that you had no good forecast. As for he loss of his bill, should he draw a longer upon you in Chancery, to bring you upon your oath for the payment of it, and had he money and courage to maintain the suit, your clothes with their consequences may cost you more than you are aware of; but be your taylor an honest man or a mere taylor, you cannot in honour or honesty pretend to the benefit of an acquittance for what you have not discharged.

Q. Apollo, they say you are as cunning as a conjurer, can you tell me my present thoughts?

A. Yes, your present thoughts are, that we cannot tell them.

Q. Associated sages,
My wife in a rage is,
I cannot tell how to quell her;

*Sure the d—l was in her,
 When just now at dinner,
 I chanc'd to throw down the salt-cellar,
 Like Billingsgate fury,
 She scolds, I assure ye,
 And tells me of bad success,
 For the spilling of salt,
 (An unpardonable fault)
 Doth cause or predict no less.
 I call her my charm,
 And tell her no harm
 From so trivial a matter can follow;
 And if she's willing
 To wager a shilling,
 I'll send the debate to Apollo;
 Pray can it declare
 An event that's rare,
 Or shew the success of my actions;
 If not for the future,
 I desire you'd tutor
 Me how to prevent such fractions;
 And whence did arise
 Such a foolish surmise,
 That spilling of salt on the table
 (Like dire portents)
 Unlucky events
 To signify e'er should be able?
 A. Many wagers are sent
 Like yours, with intent
 Our Phœbus's fame to advance, Sir,
 But like the claret and tea,
 Your shilling will be
 But a bait to draw in an answer;
 Yet tho' we are willing
 To finger your shilling,
 Without it, we'll tell you the reason
 Why spilling of salt
 Is esteem'd such a fault,
 Because it doth every thing season.*

Th' antiques did opine,
 'Twas of friendship a sign,
 So serv'd it to guests in decorum ;
 And thought love decay'd,
 When the negligent maid
 Let the salt-cellar tumble before 'em.
 These, in ancient romances,
 Were the whims and the fancies,
 Of those who set up for right thinking :
 But the moderns, more wise,
 Such trifles despise,
 Improving free thought by free drinking.

*Q. Answer, ye sons of wisdom ; first I ask,
 Why you have undertook so great a task ?
 Whether for lucre, or t'acquaint the age,
 Apollo's sons are still upon the stage ?
 Or is it to refine unpolish'd man ?
 If so, the blessed Gods prolong your span.*

Yours when informed.

*A. For lucre ! No, th' expence must shew the gains
 Can never answer half our time and pains :
 Much less, ambition can our minds inspire,
 From inquisitions, since we still retire :
 To own your last, may be esteem'd a pride ;
 We'll leave the world to judge, then, what it is beside.*

*Q. My life bears date (b!) eight and twenty years,
 Whose grief a signal of my fate appears.
 Sad I remain from early dawn of day,
 And languid hours contract a dead delay.
 When lucid beams compose diurnal light,
 Black thoughts recur, and form a gloomy night.
 Sol's quickning beams afford my soul no ease,
 Nor night return'd, do these my torments cease.
 How oft, alas ! have I, tho' vainly strove,
 My mind to re-instate, my cares to move :
 If I the muses court, or poets read,
 Some new reflections new afflictions breed.
 On sabbath days to church I gladly go.
 Hoping devotion might exclude my woe ;*

*But when to gracious heav'n I make appeal,
 My pray'rs want fervor, my prostration zeal.
 What wandring dreams attend my turbid rest,
 Cimmerian darkness hovers o'er my breast;
 These dismal fogs, and misty vapours fled,
 From pond'rous fetters loose, I raise my head;
 Luxuriant joys my sickly senses clear,
 How can I well the great mutation bear?
 Thus both extremes conspire to wreck my mind,
 Ambiguous fate appearing cross and kind:
 Oh! that I could, in middle paths but run,
 Voracious Scylla's rocks, and dread Charybdis shun?*

*A. The cause from whence these different woes
 accrue,*

*Does doubtless manifest appear to you.
 Whether in mind the great disorder's fix'd,
 Or with the juices and the blood commix'd:
 If in the latter, try the doctor's skill,
 Whose healing prescripts may remove the ill.
 If in the former, rules divine are best,
 'To calm the passions, and to purchase rest.
 Whose strict observance guides the doubtful stay,
 And by a prosp'rous and conductive ray
 Detects those dang'rous rocks, and points the mid-
 dle way.*

*Q. Say juggling priests, (since 'tis most certain
 Your God has neither brains, nor beard;
 And tho' fools think he speaks, you're heard,
 By wisemen behind the curtain.)*

*Why, when old Somnus nightly brushes
 My senses with his dusky wings,
 He well-strung nerves at once unstrings;
 And members grow as frail as rushes.*

*Say too, since you will needs be shewing,
 When sense and thought do quite forsake,
 And teasing care, oh! do not wake:*

Where dwells the soul, and what she's doing?

*A. The an'mal spirits, tir'd and spent,
 Need rest, (so frail is human state)
 Then they want pow'r t'invigorate
 The nerves, to whom their force is lent.*

The

The soul, retir'd, does then resign
To fancy's roving whims the sway,
Who thousand follies does display,
Teaching to write verse just like thine.

But since our follies you insist on,
Your solid head behind the curtain,
Is a substantial fool for certain,
Or ne'er of fools you'd ask a question.

Q. Must not the begetter be pre-existent to the begotten? And, if so, how is the son of God from all eternity?

A. The seeming absurdity arises from estimating the eternal generation of the son of God by an human one: But the nearest idea we can form of that unfathomable mystery, may be taken (as the ancient fathers, as well as modern divines observe) from the sun, and its coeval emanations, where the sun is prior in order of conception, tho' not of time.

Q. According to the history of our English Bible, Adam and Eve were the first man and woman; and they had two sons, Cain and Abel, whereof the former slew the latter, and fled into the land of Nod, (a country remote from his father's habitation) where he is said to take to him a wife, by whom he had a son nam'd Enoch, after whose name he call'd the city which he built. Now you wou'd oblige me and many others, if you would solve me these questions: Whose daughter Cain's wife was; and what people they were, who built the city, which Cain called after the name of his son?

A. Your questions proceed upon several mistakes. You suppose *Adam* to have had no other children than *Cain* and *Abel*, when the former slew the latter; whereas, by comparing the 25th verse of the 4th chap. with the 3^d verse of the 5th chapter of *Genesis*, it seems highly probable, that the world had been then created near 130 years. And, if so, a numerous offspring might by that time have proceeded from *Adam*; however, *Moses* might think fit to pass the mention of them by, as not pertinent to his design. You also intimate, that the land of *Nod* was inhabited before *Cain* came to it, and seem to gather it, not only

from the building of the city, but also because the expression of *Cain's* flying to the land of *Nod*, you may think implies, that it had that name before he came thither; whereas the land of *Nod* signifies in *Hebrew* the land of wandering, so call'd from *Cain's* wandering there. And therefore *Moses* express'd himself by way of prolepsis, or anticipation of the time, and meant no more, than that *Cain* fled to that country, which was afterwards called the land of *Nod*. You again suppose, that *Cain* built the city, as soon as he arriv'd at the land of *Nod*; whereas the very name of the place, as expounded above, supposes him to have wandred there for some time, before he had so settled an abode as a city must be allowed to be. He then might have built the city in his old age, when his own descendants might have multiplied exceedingly, whom therefore he might have employed in the building of it. You assert withal, that *Cain* is said to have taken a wife in the land of *Nod*, whereas it is only said, that he knew his wife. And it is probable at least, that he had taken her before the murder of his brother, since we can scarce believe, that any one would have been willing to be join'd to such a cruel and blood-thirsty man; and tho', by reason of Scripture-silence concerning the time wherein *Cain* married this wife, we can no ways know whether she was his sister or niece, or a more remote relation, yet we must necessarily allow, that one or more must at first have married their own sisters; nor is this a reason of its being lawful to do so now, since (as *Grotius* well observes) the same things may be lawful in some circumstances, which are unlawful in others. The first married couple had absolute necessity to plead in their behalf.

Q. In what respect is Noah called the eighth preacher of righteousness, 2 Pet. ii. 5. seeing in the genealogy of the patriarchs, Gen. v. he is reckon'd the eleventh (inclusively?)

A. As Noah is not the eleventh, but the tenth, in the genealogy you mention, so the ordinal eighth in
St. Peter

St. Peter is join'd to person, not to preacher of righteousness; and relates to the number of those who were saved in the ark from perishing in the deluge, as the text evidently shews. But because the styling of *Noah* the eighth person of those that were rescued from the flood, may seem to denote him the last of the eight, whereas he was the first; we must know, that the phrase may also signify one in eight, or that *Noah*, with seven more, was saved from that common calamity; a propriety of speech to be found also in prophane authors.

Q. Why did David give half Mephibosheth's land to Ziba, who had falsely accused his master?

A. It was, no doubt, a failing in *David*, who, in this, was partial to *Ziba*, whom we may suppose to have been a favourite.

Q. In 1 Kings vii. 23. we thus read of Solomon, And he made a molten-sea, ten cubits from the one brim to the other: It was round all about, and its height was five cubits, and a line of thirty cubits did compass it round about. You are desir'd to demonstrate, how such a line could compass it?

A. The ten cubits give us the diameter of the molten-sea, and the thirty the circumference. Now the proportion of a diameter to the circumference is as 1 to 3, abating a fraction, too inconsiderable for the historian's notice.

Q. Why a seed taken from a single flower, and sown, produces a double flower?

A. When it happens so, it must be because the seed is sown in some earth, which affords a greater quantity of the juice, fit for the generation of that flower, than did the other where it grew but single.

Q. Why are persons, when wounded in the lungs, affected with a smiling countenance?

A. We presume it may proceed from the communication between the nerves of those parts, and the nerves of the mouth and face, since they arise from the same trunk.

Q. Why.

Q. Why does a seed taken from a flower of one colour produce a flower of various colours?

A. The diversity of colours proceeding only from the different, either figure or position of those particles which constitute the surface of a body, by making a different reflexion and refraction of the rays of light falling upon them; to produce a variety of colours in a flower, nothing more is requisite, than that some alteration be made in the situation of those parts, out of which its superficies is compos'd, which may be easily effected, by some small difference in its nutritious juice, or by the ambient air.

Q. What is the reason that laymen are suffered to read in Cathedrals, and not in Churches?

A. It is a custom of great antiquity, and doubtless instituted by the fathers of the primitive Churches: Nor does an ordination seem any more necessary for laymen's reading the second lesson, than for our clerks reading the psalms.

Q. Gentlemen, *Having lately had some too familiar conversation with strange company, my body finds the effects of the itch, viz. scratching and anointing; I have an itch in my mind to know the cause of this disease, and of its being catch'd by touch? Pray scratch my mind in solving this for your humble servant, &c.*

A. We question not your familiarity of conversation, since you have given us such lively tokens thereof, and since your mind, as well as your body, is infected, we'll endeavour to palliate the passion of the former, and advise you to seek better conversation for the cure of the latter. The cause then is a degeneration of the lymphæ contain'd in the miliar glands of the skin, which, by its volatility, propagates such a sudden contagion.

Q. Gentlemen, *We have sent you four letters, and you have let 'em all lye fast asleep; we thought you would have oblig'd us in one or other of 'em in your supernumerary paper, but, to our great mortification, we find they still lye dormant. We have now another learned one to propose, and that is, Which are our four questions that we propos'd,*
and

and you have not thought fit to answer? We are yours,
M. E. T. G. F. H.

A. Well, since we are puzzled, 'tis in vain to deny it; vanity is none of our vices, and we readily acknowledge our selves never so much put to it in our lives before: You have done our business, we assure you, Gentlemen, and have the honour to be the first querists that ever pos'd the oracle of *Apollo*.

Q. *An arch of 72 degrees being drawn by any radius, I desire a strait line equal to the curve line, or arch? Now if you answer this, I'll say you are ingenious Gentlemen.*

A. What! Will nothing less than the quadrature of the circle satisfy you? And must not we be reputed ingenious Gentlemen, if we don't find it? Indeed 'tis a little hard upon us; had you been contented with an approximation, we might easily have given it, and have told you, That the radius being 7, the circumference would be 44 nearly, and, consequently, the arch of 72 degrees about $8\frac{1}{2}$, but this truth is almost as ancient as *Apollo*, and therefore we had not deserved the character of ingenious barely for that answer: But let's see, suppose we should tell you, that we are able to assign the proportion of the radius to the circumference, with such an exactness, that the error shall be less than any assignable quantity, and that a perfect proportion can't be given in numbers, not from the imperfection of human understanding, but because 'tis demonstrable, that there be no numbers in nature that can express it, would this do? If not, pray Sir send another subject to try our ingenuity.

Q. *What is the reason that oranges never grow in England?*

A. Because these northern climates are too cold to cherish them to maturity, without artificial heat, which, in some measure, supplies the defect of the natural.

Q. *Supposing a cubit foot of silver to be drawn out in wire of $\frac{1}{4}$ of an inch circumference, I desire to know to what length it may be drawn out?*

A. 5 Miles.

A. 5 Miles, 850 yards, 2 foot, $10\frac{1}{2}$ inches.

Q. *A. buys 2 parcels of goods of B. one in time, and the other out of time. A. ships off the goods out of time, knowing them to be so, and swears that the goods he now ships off, he bought of B. B. supposing it to be the parcel in time, swears that the goods he sold A. paid the custom within a year, and so A. receives the drawback.*

It is plain here is a cheat to the Queen, but the words of the oath A. takes, being only, that the goods he now ships off were bought of B. Quere, Whether or no he takes a false oath?

A. It is a false oath, if not taken according to the intent of it, as well as according to the letter of it, and the intent of it was to secure the Queen's right.

Q. *Whether it can really suit with the convenience of any state on a politic account (not considering Religion) to encourage any vice, or neglect any virtue? If so, Whether the fault is to be imputed to the unhappy constitution of that state, or to politics in their own nature?*

A. That this may suit with a convenience of a state, is evident from the success *France* hath found thereby, yet tho' the fault (according to the circumstances of things) may be at times imputed to either of the afore-mention'd, in this case we judge it is to be imputed to the ambition of the monarch.

Q. *What is the use of the intestinum cæcum?*

A. Some have conjectur'd this intestine to contain a certain ferment: Others think there is a separation of liquor perform'd by some glands in its cavity, which liquor serves to harden the excrements passing thro' the colon: Others take it for a second ventricle, wherein the prepar'd aliments may be stored up, and so long retained, till a thicker and more nutritive juice may be drawn from them: Others suppose it to be the receptacle of the excrements of the *fœtus*, of which it is always full till after the birth: But the use is not, as yet, fully determin'd.

Q. *Great Apollo, Pray let me know what are the names of the threescore and ten Kings, and where lay their kingdoms, that had their thumbs and great toes cut off,*
and

and gather'd their meat under the table of Adonibezec? And you will very much oblige an unknown friend, and great promoter of your undertaking.

A. When we are once come to write a weekly volume in folio, we will give you an account of all those Kings names and territories, with their several lengths and circumferences: and not only give the dimensions of their thumbs and great toes, but also of all their other members, to which treatise we now before-hand refer you.

Q. *How is that extravasated serum, which is collected in the abdomen of dropsical persons, evacuated by urine and stool?*

A. Since there are not any passages discovered, which may carry that collected humour to the reins, we are of opinion that the blood must absorb it, and then refund it again into the urinary receptacles, so that diureticks by pouring forth the blood, and forcing its serosities more plentifully to the kidneys, cause the waters fluctuating in the belly to be allured to it so emptied; but the water that is evacuated by stool we cannot conceive to be brought from the cavity of the abdomen, but rather from the coats of the intestines, or their adjacent parts, which being irritated and disturbed by catharticks may probably make such a discharge.

Q. *As you're Gentlemen, I desire your advice what means I can use to forget a person that I love more than all the world besides, and that will be my ruin to marry him; I don't see him, and think as little of him as I can; prayers against thoughts are vain. I beg to know your opinion in your next paper, for I leave the town suddenly?*

A. Prayers are never vain, when they are sincere and hearty, but on the contray will, in our opinion, be your best defense against the powerful temptations of a head-strong passion. You find it difficult to forget the man you love, for no other reason than because you think it so: you must resolve against the folly, and will certainly subdue it, such a resolution
may

may be easily strengthened by a prudent reflection on the consequence of a marriage, which you confess will be your ruin. This, Madam, is the best advice we are capable of giving you, and will, we hope, come time enough to find you in *London*, since it may perhaps prevent your impending misery.

Q. Gentlemen, I have long admired a young Lady that sits over against me at church, to whom I have sent several letters, none of which are answered otherwise than to forbid me ever looking at her : Now I believe they are read and answered by some other person, since I never see her, but she seems to love me as much as I her, our eyes being seldom off each other; and if I endeavour to obey her (supposed) letter, which is, not to look at her, she sits seemingly displeased with me, till my eyes are on her again. Now, Gentlemen, what shall I do in this case, since I cannot possibly come to the speech of her?

A. Repent that you spent your time so ill at church, and then, if your designs are just and honourable, you may have better hopes that heaven will prosper them.

Q. Whether the soul be pre-existent to the formation of the animal, if so, was it *so ab orbe condito*, and what was its vehicle from that time till it was infused into the body?

A. As we cannot agree with those who derive the soul from seminal traduction, which supposes a material principle, so that the foundation of pre-existence, namely that delinquent souls were thrust into bodies for a punishment of their delinquency, is entirely overthrown by the happiness of our great progenitor in a state of innocence; and therefore we conclude, that the third opinion of immediate creation, though not without its difficulty, is the most eligible of the three.

Q. Pray Gentlemen, oblige me with answering, whether our Church, when she says [the words which we have heard with our outward ears] intimates that we have inward ones; if such, what, and where they are?

A. The Church sufficiently explains her meaning in the succeeding clause [may be so grafted inwardly
in

in our hearts] and therefore our ears, which are external, are opposed to our hearts, which are internal.

Q. What is your opinion of Deucalion's flood?

A. That a deluge overwhelmed the greatest part of Greece about 884 years after that of Noah's, while Deucalion was King of Thessaly, is a matter too well attested to be called in question. Celsus (the Epicurean) pretends to say, that Noah's flood took its rise from hence; but Origen confutes the vanity of so ridiculous a pretence, by the unrival'd antiquity of the Mosaisk history; and therefore it was the usual custom of the heathens to appropriate to their own nations the general history of the world (with which they are acquainted either from tradition, or the sacred records) so the Grecians very probably substituted Noah's universal deluge in the room of Deucalion's partial one. And thus it was handed down under the modish appearance of a borrowed dress, with the additional ornament of poetical attire. Ovid's *Ratis*, and Apollodorus's *λάεναξ*, point to their original, Noah's ark; but as it is observed, so it is worth observing, that in the Phœnician language the same word equivocally signifies both a son and a stone; from which ambiguity the celebrated fiction of re-peopling the world by stones thrown by Deucalion and Pyrrha is not improbably derived.

Q. Where was our Saviour after his resurrection, from the first day to the eighth day, and after that to the miracle of fishes? for that was but the third time of his being seen after his resurrection?

A. As this is a matter no where revealed in Scripture, nor a proper subject of enquiry, so that excellent sentence is the best answer to the question, *Secret things belong to God.*

Q. Pray how is it that the Evangelists Matthew and Luke disagree about our Saviour's genealogy? Matthew says in his, i. 7. that he is descended of Solomon: and Luke in his, iii. 31. that he is descended of Nathan? Let the reason of this difference be known to your well-wisher,

W. M.

A. Ju-

A. Julius Africanus, a christian historian, who flourished in the third century, gives us this solution of the seeming contradiction. *Matthan* descended from *Solomon*, married one whose name was *Eshba*, and by her had a son named *Jacob*. *Matthan* dying, his widow married *Melchi*, descended from *Nathan*, and by him had a son, whose name was *Eli*. *Eli* dying without issue, *Jacob*, as being his brother by the mother's side, was obliged by the law of *Moses* to marry his relict, by whom he had *Joseph*, reputed father to our Lord. As therefore St. *Matthew* gives us *Joseph's* genealogy by his natural father *Jacob*, so consequently he mentions *Solomon*, from whom *Jacob* was lineally descended; and as St. *Luke* traces the same *Joseph's* line by his legal father *Eli*, so he thence ascends to *Nathan*, who was ancestor to *Eli*.

*Q. I love, alas! but why should I complain?
No mortal good can ease my raging pain.
The charming nymph, who captivates my heart,
Disdains my love, and scoffs too at my smart:
Sometimes I would throw off my cruel fair,
But yet some tender motive bids me spare.
The passions then rage in my burning heart,
Accuse my guilt, and take her lovely part.
In dreams her image to my sight is brought,
But when I wake alas! 'tis but a thought.
Her fleeting shape stops my increasing joy,
Checks my vain hope with a severe alloy.
Sometimes despair, and sometimes hope prevails,
And cheers my mind with kind refreshing gales:
But, oh! in vain, since my dear object knows
My faithful love, yet no compassion shows.*

*O charm my grief with your harmonious lyre,
Or let me 'midst your tuneful strains retire,
And so abstract me, that I may expire.*

*A. Forbear, fond youth, thy sad complaints to tell,
And such reflections from thy mind expel:
Let love no more thine am'rous breast inspire,
Nor thus persist to hug a treach'rous fire.*

No more thy fate in blubb'ring actions whine,
 Nor thus in fruitless solitude repine ;
 But with a just indiff'rence hence declare
 For *captivating nymph*, or *cruel fair* ;
 And let a nobler flame thy senses charm,
 And glorious themes sublimer thoughts alarm ;
 Let martial trophies and victorious praise,
 A spring of secret emulation raise ;
 Or diligent in search of nature's laws,
 From known effects pursue the distant cause ;
 Or plough the seas, and seek some foreign strand,
 And thence disclose another *New-found-land*.
 Thus shall your labours gain immortal fame,
 And future annals shall enroll your name.
 Spurn then the ditties of a scornful lover,
 More lofty passions, and a *soul* discover.

Q. *Pray tell me why,*
In all mankind,
Generally,
Women when bad, the worst we find ?

A. When ivory
 The fire does burn,
 Generally,
 To blackest jet you see it TURN.

Q. *Hark ye, you APOLLO, don't you make questions,*
and answer 'em your self ?

A. Not at present, really Sir, but should soon take
 that method, if other people's questions were of no
 more consequence than yours.

An image of Fortune, in a dialogue.

Q. **S**AY prithee, who art THOU ?
 A. Fortune they call my name.

Q. *Pray tell me how*
A female you became ?

A. Me drawn in female shape you find,
 Because I'm fickle as the wind,
 Lawless, inconstant like all womankind.

Q. *Tell me, ye greatest wits of this age,*
What AMAZEMENT in matrimony doth presage ;

End

*And you will oblige a virgin tender,
Who into wedlock may chance to enter,
But till your answer comes, is afraid to venture?* }

A. Don't fear, pretty bird, to enter the cage,
If you would know what AMAZEMENT doth presage,
But boldly into the marriage-bed venture,
And if you are, as you say, a virgin tender, }
You'll go near to be AMAZ'D as soon as you enter. }

Q. *What is the cause of salts and crystals shooting into such curious shapes, when the liquor is evaporated in which they absconded before?*

A. The subtilty or volatility of the saline particles contained in that liquor.

Q. *I desire you will give me your opinion, whether 'tis possible for two people of different sexes to have an entire friendship, without the passion and desire called love?*

A. We believe it possible, tho' it certainly requires the most judicious deportment and steadiest judgment in the world, to carry on a friendship with the fair sex, abstracted from love, since every obliging word and action from such a person has the power to inflame our passions, and raise those desires in us, which reason, on which friendship is founded, generally finds itself too weak to suppress.

Q. *Apollo's mighty sons of race divine,
Whom all admire, and at whose sacred shrine
Prostrate I come my troubled mind to ease
From country town, and once delightful pease,
To Albion's walls; pray solve my query,
My poor afflicted soul being weary.
A maid of lovely brown I did prefer,
The Queen of love sure ne'er out-did her,
She scorn'd my suit, and did my love despise,
Which made me fly to town to avoid her eyes;
Still restless I remain, pray tell me how
I may relieve my self from this deep slough?*

A. 'Tis much that lovely brown should have no fire
To cherish the desires of such a Squire,
But make him thus forsake his pleasing fair,
And hungry lover like, subsist on air.

Great is thy pow'r, O love, we all must own,
 To make a rhiming lover of a clown;
 And force him by disdain to quit his ease,
 His country sports, and once delicious pease,
 To wade in sloughs of love up to his knees. }
 Then to demand divine *Apollo's* aid,
 To clean his dirty boots, or what's as bad,
 To give his soul bright thought : rash youth beware !
 Such scriblers are beneath *Apollo's* care.
 Thy vanity alone could make thee hope to find,
 To such small merit, love and *Phæbus* kind.

Q. *Apollo, pray tell me why absence destroys love in your sex, but increases it in ours? and you'll oblige Mertilla.*

A. Dear Mrs. Mertilla, shall *Apollo* beg leave to tell you, that you have not stated your question right, for 'tis our opinion, that absence has the same effect on either sex.

But that it sometimes increases love, at other times destroys it, may rather happen from the circumstances of parting : when the separation is attended with no shocking reflection ; when no ill usage or infidelity has been the cause of it, absence certainly increases love, because the remembrance of past pleasure entertains the soul with nothing but the sentiments of an endearing tenderness.

But if the separation proceeds from want of merit, defect of love or good manners, the mind employs itself in the contemplation of those ideas, which seem most reasonable to restore its tranquillity, and with a very little trouble gets the better of that passion, which has had the misfortune to be plac'd on an unworthy object.

Q. *Your answer is desir'd to the following query: How can this earth be supported by the airy element, according to Pliny's notion? this, Gentlemen, will oblige those who are promoters of, and have a great veneration for your Apollo, &c.*

A. The ancients thought the earth the center of the world, which diametrically opposes the notion
 2 of

of a support ; but to ask what supports the earth, is to ask what prevents it from falling into the sun, which is its center of gravity ? And to such a query we reply, The projectile motion impress'd upon it at its first creation ; for as it is of the nature of bodies endued with motion to move always in a strait line, unless otherwise determin'd ; and as it is of their nature also to move towards their center of gravity, so these two different motions of the earth (namely, its projectile and its gravitating motion) so affect and determine one another, as to produce that elliptical figure which it annually describes about the sun.

Q. Your great ability in answering questions is the occasion of my troubling you with this, namely, Why glass, tho' solid, and sometimes thick, is yet transparent ?

A. The transparency of glass proceeds from its rectilinear pores, which admit the rays of light to pass thro' in strait lines.

Q. What is anger, and the allowable measures of it, agreeable to that text of Scripture, Be ye angry and sin not ?

A. As anger is a passion or perturbation of the mind, occasion'd by a real or fancied object of displeasure, so that memorable text naturally restrains it by these proper measures. We must so examine into the ground and reason of our resentment, as not to be angry without a cause. We must accurately observe an equitable proportion between the effect and its efficient, between our anger, and the reason of it ; we must be ever ready to make a separate distinction between the offender and the offence ; we must never suffer that unruly passion to be so predominant as to encroach upon our reason. We must have a just regard as to the extent of our anger, so also to the duration of it.

Q. Where is David — for St. Peter says in Acts ii. 34. He is not ascended into the heavens.

A. This relates only to David's body ; and where that was in St. Peter's time, you will find at the 29th

verse

verse of the same chapter, compared with 1 Kings ii. 10. and Sam. v. 9.

Q. What was the reason that our Saviour at his crucifixion cried out, Eloi, Eloi, lama sabachthani?

A. He us'd that passionate exclamation, to denote the extremity of his sufferings for guilty men; but that this was no act of despondency, we may learn from his expiring words, *Father, into thy hands I commend my Spirit.*

Q. When youth and beauty charm

My soul into desire,

Tell me, ye Gods, what harm

To quench the quickening fire?

Or why was beauty fram'd,

If not to be enjoy'd?

And why must men be blam'd,

By Gods themselves decoy'd?

A. When lovely youth and beauty charm,

And reason does approve,

Phæbus declares it is no harm,

To give a loose to love.

Beauty and youth were fram'd to please,

And give us soft desire,

But then to love like Deities,

Honour must light the fire.

Q. Right witty and merry

We send you a query,

Which to know will be no little pleasure,

Why a lover should chuse

Out of humour to lose

Those joys which he loves without measure.

Nay, perhaps the Lady,

(But that's but a may be)

As willing as he for his soul is;

Then why he should pout,

I cannot make out,

Sure then such a lover a fool is.

A. That a slave should repine,

His chains to resign,

Is a case that Apollo wants light in,

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Which

Which the sense of your Muse is,
 A fond thing refuses,
 The joy which his soul does delight in.
 That the Lady should be
 As willing as he,
 And have charms both to hold and to win him,
 Yet he to say nay
 Is as much as to say
 The spleen, or the devil is in him.

*Q. Behold a suppliant that in humble strain
 Has long invok'd thy oracle in vain!
 Thou all things from thy chariot dost survey,
 Prolific father, and the world's bright eye,
 Then sure by thee my piteous case was seen,
 For thou a lover, and in vain hast been :
 Say thou in whom the spring of wisdom lyes,
 Can man at once a lover be, and wise ?
 Oh ! why should I with such impetuous bent
 Pursue the love which I my self repent,
 Tho' gilded with the name of pure and innocent.
 Next tell the means by which my soul may reign,
 And all the passions with due force restrain :
 That subject and subordinate they may,
 The rule of reason, not of sense obey ?*

*A. Yes——you may love, and still retain your sense,
 When love from reason takes its eminence ;
 When fixt on principles, which are divine,
 Your wisdom in your love will brightly shine :
 But you, alas ! to beauty seem a slave,
 We'll teach you how its servile charms to wave,
 And then restore you to that state of sense you crave.*

The true intrinsick worth of beauty weigh,
 To accidents, how subject, and decay ;
 Deceitful too, since ev'n fruition is,
 A momentary and tumultuous bliss ;
 The purest joy in expectation lyes,
 Enjoy'd it sickens, and with habit dies :
 Make virtue then the object of your soul,
 Your sensual appetite she'll soon controul ;

Restore

Restore your peace, and fix you on a rock,
Which storms of loose desires shall ne'er have power
to shock.

Q. What is the sin against the Holy Ghost ; it being mentioned, but not told what it is ?

A. We cannot say, that we are not acquainted with the nature of this unpardonable sin, since the context gives us so clear a light into it. The *Pharisees* had maliciously and obstinately ascrib'd that wonderful power of God's holy Spirit, whereby our Lord was enabled to cast out devils, to an impure, to an infernal agency : as therefore he reproves their inexcusable wickedness, so also he denounces an irreversibile punishment. Does it not therefore plainly and naturally follow from the common modes of speech, that so terrible a denunciation has a particular regard to that sin, that virulent sin of the *Pharisees*, which gave occasion to it ; but since after this our blessed Lord vouchsafed to promise the same delinquents that important sign of his resurrection from the dead ; since upon the cross he condescended to implore their pardon at his father's hands ; since we read that the Holy Ghost was not yet given, that is, the publick dispensation of that blessed Spirit, which was not then commenc'd ; since *St. Peter* in some measure excus'd their condemning the Lord of life ; therefore some learned and judicious divines have not irrationally concluded, that the unpardonableness of thus blaspheming the holy Spirit was not to take place till the day of *pentecost*, till that signal time, when God set, as it were, his last seal to the doctrine of his beloved Son, in whom he was well pleased.

Q. Gentlemen, I have entertain'd my self of late pretty much with reading your ingenious papers, as this latter part of my life grows dull to me ; not that I am an old woman, or a young girl, but I have married an old Gentleman who is very fond of me ; I desire your assistance a little by way of advice : I have for some few years corresponded with a young Gentleman, and lov'd him to an excess ; it was not suitable to our circumstances or conveni-

ence to marry, 'tis true I never ask'd him the question, because I was always fearful of doing any thing which might disoblige him; and as I believ'd my love to him was much more violent and firm than his was to me. Although I had thus given my heart away, yet list'ning to a proposal for my interest, and another substantial reason, which I desire to be excused the not mentioning, I married; yet still I am so unfortunate to continue to love the other above all things in the world, nay even beyond myself. I must confess my lover is very grateful to me, and seems to return it much more now than before, so that I am divided between love and honour, and know not what measures to take, I desire your gracious advice, or I am lost.

A. Madam, we think your case so plain, that there is little need of advice, if you would but give your self the trouble to consider that you run the risque of losing your peace of mind for an empty unsatisfying amusement. Are virtue and honour, and the duty to a husband, things to be trifled with? for shame, Madam, think better on't; *Apollo* blushes for you. You acknowledge it was your interest to marry, and we don't hear that your husband uses you ill, therefore we think you inexcusable to abuse a person to whom it is not only your duty, but your interest to be just.

Q. It is my opinion that Melchisedech, king of Salem, who met Abraham and blessed him, was Shem the son of Noah; for I find by the Scripture account, that Shem lived till near the time of Abraham's death. Now he being born before the flood, and living to so great an age, I am ready to think that there were scarce any could give an account of his descent; which I take to be the reason that the author of the epistle to the Hebrews says his descent is not counted. Gentlemen, your opinion is humbly desir'd, and in so doing you will very much oblige J. J.

A. Tho' it must be granted, that Shem lived within 25 years of the death of Abraham, yet we cannot allow Melchisedech and Shem to be the same person. His great age could no ways obscure so memorable a descent: for can we think that one of the three great restorers of mankind, could live so recluse a life, as that

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his contemporaries should not know he was the son of *Noah*? and yet he was not an hermit, but a king; not a cloister'd monk, but priest of the High GOD. Besides, we are assured of two, namely *Salah* and *Eber* (and many more we may suppose) who were alive at this famous meeting between *Melchisedech* and *Abraham*, and yet were born before the death of *Noah*. Is it at all credible that *Shem* should be a King, where his Nephew *Canaan* was in full possession? and therefore *Josephus* very prudently dissents from his conceited countrymen, who would fain claim ancestry from so great a personage. The author to the *Hebrews* tells us, that *Levi* paid tithes to *Melchisedech* in the loins of *Abraham*; but were your opinion true, he had likewise received tithes of *Abraham* in the loins of *Melchisedech*, since *Shem* was also one of his progenitors. When you thus quote the forementioned author, *his descent is not counted*, you omit such a part of the sentence as determines it to quite another sense than you expound it in; for in the text it is, his descent is not counted *from them*, and this relates either to the *Hebrews* in general, or the *Levites* in particular. If it refer to the former (as some learned men conclude) it is a farther argument against you, since then *Melchisedech* was not a-kin to *Abraham*, who yet lineally came from *Shem*; but since we rather think that it refers to the latter, we insist not on the argument, but would observe that what you suppose to signify that *Melchisedech's* descent was not known imports no more than that he was not of the tribe of *Levi*: but yet the same author in the same chapter expresses what you fancy to be included here, without father, without mother, without descent. And indeed since the Scripture genealogies take no notice of *Melchisedech*, who so well deserved to have had his pedigree delineated, it may be rationally supposed to have been purposely omitted, that he might seem, as it were, invested with an eternal priesthood, seem typically representative of the Son of God, who is priest for ever after the order of *Melchisedech*. We conclude

therefore with the fore-cited *Josephus*, that the king of *Salem* was some great prince among the *Canaanites*.

Q. Whence is the word Coffin derived?

A. It is derived from the Greek word *κόφινος*, *cofinus*, which signifies a basket, panier, kettle or coffin, and that derived from *κόπος*, *cavus*, which signifies hollow, cavernous, or the like.

Q. It is observed that in many pastures are rings of 10 or 12 foot diameter, very different in colour from the other grass, and by the vulgar generally called fairy rings. Pray give us your opinion why they are so discoloured and circular?

A. These rings are occasioned by lightning, striking the part in that form, which leaving sulphureous particles behind tinges the grass with that deep colour.

Q. Why Charon and Cerberus let Sibyl and Æneas pass sooner for having a golden bough, than they would one who had it not, and what virtue that had more than any other bough?

A. The reason hereof may not be improperly ascribed to the irresistible power of gold, which is hereby demonstrated to be so vastly extensive, as to rule the dominions even of hell itself.

Q. Monsieur Apollo, je vous prie de me dire, pourquoi les tyrans sont ordinairement les mieux servis, comme par exemple le tyran de la France?

A. A cause que les tyrans ont le pouvoir absolu, & parce que la crainte touché les hommes plus sensiblement qu'aucune autre passion.

Q. Dear Mr. Phœbus, since you have so learnedly told us how to make choice of our husbands, pray inform us also what qualifications our lovers ought to have? And you will oblige a Lady that is neither a hater of wit, nor of men.

A. Witty Mrs. Manlove, Apollo recommends a gallant to you, that neither wants riches nor generosity, believing that a Lady of your penetration, when she has money enough, will take care to help her self to every thing else that she likes.

Q. Whence is derived the custom of setting up May-poles, and dressing them up with garlands? and what is the reason

son

son that the milk-maids dance before their customers doors, with their pails dressed up with plate?

A. It was a custom among the ancient Britons, before converted into Christianity, to erect these May-poles, adorned with flowers, in honour of the Goddess *Flora*; and the dancing of the milk-maids may be only a corruption of that custom, in compliance with the town.

Q. Knowing the distances of three places from each other, and knowing the angles which they make at the eye, viewing them from one station; I desire to know, whether their several distances from the eye may be known, and if they may be known, how to measure them?

A. Project the triangle made by the three places, describe upon any two sides of that triangle two segments of circles, capable of the respective angles, under which they are seen, which is performed by the 33d proposition of the 3d book of *Euclid*, the intersection of those two circles will determine the position of the eye, and therefore the distances of the eye from each of those places may be measured with the same scale as constructed the triangle.

Q. Gentlemen, In reading over your British Apollo, numb. 1. of the supernumerary, I thought your answer to the subsequent question not altogether satisfactory to my mind.

Whether dogs had any feeling? And you answer, that they doubtless are not destitute of that sense, because they have nerves. By which you seem to attribute feeling to matter.

Now I humbly desire you to solve these following difficulties:

Is it possible that matter, however configured, should be thought, love, hatred, pain or pleasure, &c.

If matter be incapable of any of these, it follows, that the souls of dogs are of an immaterial substance, ergo, immortal.

If their souls be immortal, how does it agree with the infinite justice, and boundless mercy of God, that those creatures, that have led an innocent life, should not only be

made subject to man, who is a great sinner, but also be his food?

And when beasts die, what becomes of their soul?

A. Pain (and it is the same with our other sensations) is incompatible with material substances, inasmuch as it is nothing else than a perception of something disagreeable, and perception is an incommunicable property of immateriality. You therefore mistook our meaning in our answer concerning the feeling of dogs. For since the nerves are the proper mediums to convey tangible objects to the soul, from the certainty of the former, we infer'd a consequence naturally inclusive of an immaterial soul. But since God may annihilate the souls of dogs at their dissolution, this takes away the foundation of your other questions.

Q. Pray, Gentlemen, tell me the reason that one of our news papers is called the GAZETTE?

A. It may probably be derived from the Greek word *τάζα*, *Gaza*, a treasure, because the paper so called is a treasure of news.

Q. From whence rain first came?

A. The rain first proceeds from the vapours attracted from the earth and waters, which meeting together condense into clouds, and becoming at length too ponderous to be suspended in the air, break, and shower down again upon the earth and waters.

On the art of Writing.

Q. Tell me what genius did the art invent,
The lively image of a voice to paint.

Who first the secret how to colour sound,

And to give shape to reason wisely found.

With bodies how to clothe ideas taught,

And how to draw the pictures of a thought,

Who taught the hand to speak, the eye to hear,

A silent language roving far and near.

Whose softest notes out-strip loud thunder's sound,

And spread their accents through the world's vast round,

Yet with kind secrecy securely roll

Whispers of absent friends from pole to pole.

A speech

*A speech heard by the deaf, spoke by the dumb,
Whose echo reaches long, long time to come,
Which dead men speak as well as those that live,
Tell me what genius did this art contrive?*

*A. The wise Egyptians by the learn'd are thought,
'To be the first who use of writing taught.
In hieroglyphics they express'd their sense,
With nicest skill, and wond'rous eloquence.
Letters unknown, they did this art invent,
To make thought lasting, reason permanent.
Till ISIS of immortal fame arose,
And taught by letters, how they might compose
A dress to shew the image of the voice,
And make sound lasting, tho' depriv'd of noise.
SHE made the dumb to speak, the deaf to understand,
And taught the eye to hear the language of the hand.
But had th' Egyptian Queen, by art divine,
Taught how to write such beauteous lines as THINE,
Those heav'nly honours offer'd to her name
Had shone with greater lustre, brighter flame.*

*Q. Apollo, Are not your questions from fools,
More numerous far, than from men of the schools?*

*A. We cannot, Sir querist, assure we have none
Of such, for your comfort, you are not alone.*

*Q. I love a maid with all my heart ;
Her body and her mind,
And beauty all men captivates ;
To me she's not unkind.*

*Her humour's airy to extreme,
Her mirth is to excess,
To seriousness my mind doth bend,
I covet thoughtfulness.*

*Say, wise Apollo, tell me how,
Our tempers to unite ;
Give me advice, and quickly too,
Before the troth I plight?*

*A. Th' auspicious nuptials ne'er decline,
You're for each other made,
She you, you her, may much refine,
Whilst neither can upbraid.*

For an excess may well excuse,
 Excess of different kind,
 Extremes, the Virtuofos say,
 An equal temper find.
 Shou'd fire with fire chance to engage,
 Or phlegm with phlegm succeed,
 They'd scorch, or stupify the age,
 Whilst mixt, they'll mend the breed.

*Q. In the last age two mighty bards did shine,
 Of British extract both, and both divine:
 When Milton through the empyrean soars,
 The reader's spirit with the poet's towers;
 As acted by one soul, we're rais'd on high,
 His transports share, and on his pinions fly.
 But Waller, when he tunes his heavenly lyre,
 Makes love more pleasing, and improves desire;
 Whilst every image, and each tender thought,
 So sooths us, that we act the part he wrote.
 Or change and give to each the other's part,
 In sweet vicissitude they charm the heart.
 Tell me, ambitious youths of growing fame,
 Which of the two deserves the greater name:
 It's hard to give the preference, 'tis confess'd,
 Yet none so equal are, but one's the best.
 Nor be inclin'd in civil modest lays,
 To part the laurel, and divide the bays.
 What we might justly fear, you need not shun,
 For Phœbus will confess his darling son.
 Then say, since both the noblest paths have trod,
 Which bears the sovereign stamp, which most reflects the God?*

*A. Waller, with all the sweetness of a muse,
 His mistress, and his rural shades pursues,
 In melting notes, like Philomel, he mourns,
 And for his dearest Sacharissa burns;
 A sprightly fancy, and bright genius shine,
 In the smooth cadence of each flowing line.
 But Milton does to nobler flights aspire,
 With Virgil's beauty, and with Homer's fire.
 In every image, TRUE SUBLIME appears,
 And every thought the stamp of Phœbus wears.*

Sprung.

Sprung from the God, divine are all his lays,
And claim, by true desert, the never DYING BAYS.

Q. Sweet British Apollo,
This question now follow

*So far as to give me an answer,
Which if you'll do right,
I'll praise your foresight,
And your fame shall always advance, Sir.
Whence the sympathy grows,
'Twixt corns on my toes,
And the sew'rs that so damnably stink, Sir,
When foul weather does come,
In fair weather's room,
And then you'll deserve a good drink, Sir?*

A. Where nitrous particles,
(The first of your articles)
Are dissolved by moistness of air;
At the mouth taken in,
The blood they begin
T' inflame, and then run ev'ry where.
Their acidity strait,
At a violent rate,
Flies into the pores of your corn;
And affecting the root,
It makes it to shoot
With pains, which can hardly be born.
Moist vapours, likewise,
Condense in the skies,
And the rising of stench prevent,
And thence to your nose,
Themselves they expose,
Which in rarify'd air lose their scent.
No sympathy here
In the least does appear.
'Twixt your corns and the sew'rs, as you
think;
Except you can shew,
(As likely they do):
That your feet too as damnably stink.

To a Lady, who ask'd him to describe the pleasure of loving her.

TEach me, O love! in sweetest sounds to tell,
 What in my breast I for *Liberia* feel.
 Rapture, and bliss, and extasy, and joy,
 Each *Chloe* hears from every love-sick boy;
 Give me expressions equal to my flame,
 Worthy a passion of the brightest fame;
 Let all that's tender, all that's soft conspire,
 To give a just description of my fire;
 Imagine all that's lovely in its kind,
 To feast the senses, or regale the mind:
 Then think, O think of something more divine!
 'Tis that I feel, that more than pleasure's mine.

Q. Reading of your papers, you have one question concerning the souls of good men departed, whom you fix immediately in heaven, wherein you differ from the most of the ancient fathers, Origen, St. Hillary, Victorinus Martyr, Novatianus, and St. Augustin; and not to mention too many, I will only tell you what two of them say, viz. Lactantius in his 7th book, chapter xxi. Omnes in una communique custodia detinentur donec tempus adveniat, quo maximus Judex meritum faciat examen. Chrysostom, in his 28th Homily upon the epistle to the Hebrews, saith, That Abel hath not yet received the crown, nor Noah; and that they are set in a place, staying for us. And almost all the Greek fathers are of the same opinion. Now if you have a more clear knowledge of this matter, than those famous lamps of the catholick Church, it would be mighty satisfactory to the learned, to hear your reasons. Yours, W. L.

A. Whereas you mention Novatianus in your catalogue of fathers, we beg leave to exclude a person, who made so great a breach in the primitive church, from such agreeable company as he is unworthy of. But not to derogate from the deserved reputation of many ancient fathers, from whom (tho' with all the deference imaginable) we dissent, we can allow infallibility to none, but the divinely inspired authors
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of the holy Scriptures. And we hope it is no unusual thing for very great men to be guilty of some mistakes, discoverable by such as are confessedly their inferiors in the commonwealth of learning. You plainly intimate, that some of the fathers were of our opinion : and therefore, if we dissent from some, we yet agree with other famous lights of the catholick church ; and if the majority be on the other side, we yet humbly hope, that matters of opinion are not to submit to the decision of a poll. If we, whose business it is to answer questions, may be allow'd to propose one our selves, we would enquire, whether you believe, from that text of Scripture in *Gen. vi. The sons of God saw the daughters of men, &c.* That good angels, falling in love with women, begat giants and evil spirits. We may venture almost to say, with *St. Paul's* assurance, we know that you believe it not, and yet we are at a loss to tell you how you can reject that very wild opinion, without acting contrary to the whole stream of the primitive fathers, who flourish'd in the four first ages of the Church. As you seem, by quoting *Lactantius* and *St. Chrysostom*, to lay the greatest stress upon those famous authors, so you are very unhappy in pitching upon the former, who is generally agreed to have been guilty of many errors in divinity, as well as history. You say, it would be mighty satisfactory to have our reasons ; but we thought no better reasons could be given in matters of divinity, than what are brought from the word of God, from whence we produc'd a twofold instance. But as you seem to prefer the authority of the fathers to the force of argument, so we may suppose, that you over-look'd the one, while wholly immers'd in the contemplation of the other.

Q *Utrum angelus sit magis, &c. Whether angels be more agreeable to their Maker's image than man?*

A. If we respect man as in a state of innocence, we must still answer in the affirmative, since we may say of him, while in his first estate, thou hast made him a little lower than the angels. But as nothing more

more conspicuously displays the divine image than moral excellencies, so that angels have wonderfully the advantage of fallen man, inasmuch as they are propos'd to us as patterns of obedience, and objects of imitation; *thy will be done on earth, as it is in heaven.*

Q. I have often observed, that when our divines, and sometimes others of the learned, have had occasion to explain some difficult texts of Scripture, that when they could not make tolerable sense of the present common translation, they have had recourse to the words in the original, which they have forcibly strained into a quite different sense, to answer the purpose. If the common translation of the Scriptures in English be true, what occasion is there to make the original speak a contrary sense? If it be not exactly true, how can we depend on't as the word of God?

A. Either the passages, wherein divines have recourse to the original language, contain not matters absolutely necessary to salvation; or, the doctrines which they imply, and which some think erroneously translated, may be either clearly enforc'd, or clearly confuted, from plain uncontroverted texts.

Q. Does the spirit of a man generate?

A. Generation supposes parts, which are wholly foreign to the nature of a spirit.

Q. Pray, Gentlemen, your opinion, whether the howling of a dog under the chamber of a sick person is any prognostick of the mortality of the patient's disease? If so, how you imagine those creatures should be sensible of it? The querist was induc'd to give you this trouble by some very particular observations.

A. Whether the dog's howling may be a fatal prognostick or no, we cannot determine; but 'tis probable, that out of a sense of sorrow for the sickness or absence of his master, or the like, that creature may be so disturbed: An eminent instance whereof may be found in *Dr. Lee's nat. hist.* of a dog, that, during his master's illness, constantly attended him, and after the gentleman was expir'd, and his corps moved, the dog every moment enter'd the room, making a mournful and whining noise, and prosecuted his researches.

searches for several days, thro' all the rooms in the house, but in vain; then he retir'd into his kennel, where, refusing all manner of sustenance, he dy'd; a greater sense of sorrow could not be shewn by any creature whatever——

Q. Why have not women beards on their faces?

A. 'Tis a defect of heat and humidity in that part: For by the want of heat the pores are close and contracted, and the excrescency of hairs hindred, and nature is thereby disposed to divert that moisture, which might generate hairs, another way.

Q. Why at the sight of a woman with child do lions roar, and more violent when a male-child?

A. There are many strange reports given of the lion, as their wonderful favour to a pure virgin, their astonishment at a cock's crowing, &c. and all false; which gives us reason to suspect the truth of this, nor will we offer an answer, till we are better satisfy'd in the matter of fact.

Q. Why does not love remain after enjoyment?

A. We must beg leave to deny the universality of your proposition, since we can give several examples, wherein love not only retains its first impressions, but is daily improv'd. If you ask why in some it is otherwise? It is owing to the natural inconstancy of their minds. If again you enquire, why it often cools after fruition? It is owing to satiety.

Q. I am not satisfy'd in your answer to a question lately sent to you, viz. That the pressure of air was the reason of liquids passing through a crane, since it will not pass, except the end out of the vessel be as low as that within?

A. We said, because the air being suck'd out of the crane, the liquids must immediately follow, which sequence was continued by the pressure of air on that in the vessel, and by reason no air could intervene to impede the motion: But if the end out of the vessel be not so low as that within, then there is an intervention of air; so your objection strengthens our argument.

Q. Suppose

Q. Suppose a man lives in a house 5 miles distant from any other house, pray whom may he call his neighbours? There being a wager laid on what your answer will be?

A. In a general sense all mankind are term'd neighbours, as is imply'd in the tenth Commandment; Thou shalt not covet thy neighbour's wife, &c. in a particular sense, he is your next neighbour, who lives nearest to you, tho' at 500 miles distance.

Q. Gentlemen, I must desire you to answer this question, which is, Whether it is possible, and if possible, how one may cause an immediate love and affection in a lady, by sending one letter, or coming into her company once; for it is impossible ever to come again into her company, if I pretend to court her?

A. We believe it possible, since some of us have known instances of such who have exchang'd hearts at the first glance of their eyes. But as to your second question, how this may be effected? If we are ignorant of the secret, most certainly we cannot impart it; and if we know it, it cannot be expected we should impart it, since in a year it would bring in a better estate, than all our papers in 500 years.

Q. I want to be assur'd which is the right-side of a man?

A. Properly speaking, neither side is right or left, they being only customary terms of distinction.

Q. Whether it is possible to make a perpetual movement?

A. No, since how extensive soever art may be, there would be a defect in matter.

Q. Gentlemen, I have subscribed for your paper some time, which emboldens me to enter into the list of the querists. I read in your Apollo, bearing date numb. 24. concerning the inevitable lot of marriage to a peculiar person, on whom they shall think fit to fix their affections; now I hold on your side what you assert there: but one favour I have to beg, I am young, and in some extraordinary way of business, and once fix'd my affections on a person that might be my mate; and one night, in my sleep,

sleep, I saw a person whom I did not know, but am since come to the knowledge of. My question is twofold, whether this was a divine revelation, or a diabolical illusion? And whether I may marry this person without committing any sin? Oblige me with an answer, and I will remain yours, &c.

A. We neither believe it a divine revelation, nor a diabolical illusion, but only a mere dream, and tho' odd, yet accidental; and by consequence, (if you like the person, and her circumstances) believe it not such to prosecute a courtship; but if you do it, with better assurance of effect, because you dreamt it, we shall question whether you are yet fully awake.

Q. *Butter and cheese of a bigness I'll trim,
Yet cheese it will sink, and butter will swim;
Which occupies most room, Mr. British Apollo,
The butter or cheese, let your answer now follow?*

A. Which either does sink, we find all our pains
In vain to make sense sink into your brains;
To trim both, is only a subject for laughter,
Since 'tis more or less in respect to the water.

Q. *Tell us, ye sons of Phœbus, why
We two poor souls must maidens die?
We think we've staid a wondrous season,
And for our hearts can't guess the reason;
We're neither ugly, old, nor tawdry,
Yet madam Prue, and miss Slopdawdry,
Can get 'em sweet-hearts in a twinkling,
But noman for us has an inkling:
What can the meaning of it be?
We dress as fine as any she
That wears a top-knot on her head,
Yet can meet none inclin'd to wed:
We leave this to your wise conjectures,
And beg you'll be our kind directors
In this great and terrible matter,
For the sight of a man makes our chops water?*

A. Maids (we justly so may call ye)
A great misfortune does befall ye;

Nor can we choose but think a pity,
 Lassies so willing, and so witty,
 Should such a tedious season tarry,
 And n'er have once a chance to marry :
 Surely there must be some occasion
 For this uncommon desolation ;
 Tho' you not ugly are, nor old,
 We doubt you're given much to scold :
 And tho' you make such fair petitions,
 We fear you're stor'd with ill conditions :
 And yet the matter's ten times worse,
 If you're deficient in the purse.
 The only rule then we can give you,
 Is self-denial, to retrieve you ;
 Which duly held, will stop your chat'ring,
 And keep your hungry chops from wat'ring.

*Q. Damon and I, by one bright she inspir'd,
 Have long endur'd the pains of fruitless love.
 I must confess he got the start : And when
 At first I was entangled in the snare,
 I neither knew his person, nor his passion ;
 But since (tho' rivals known) a mutual friendship
 Betwixt us is contracted, each unlocks
 His breast, and to the other tells his grief.
 Now Damon's doubly blest with what may render
 A lover charming in a virgin's eyes,
 In all things my superior (but in love)
 Yet is discarded——Tell me wise Apollo,
 What room have I to hope? If any, tell me
 Which most consists with honour's strictest rules,
 To keep my friend, and suffer death-like pain,
 Or losing him pursue, and wish'd success obtain?*

*A. Go on, bright Sir, address the lovely maid,
 Nor fear to injure friendship by your love.
 For since of rivals fierce you are become
 The best of friends, and sympathy divine
 Directs both' souls to friendship and to love.
 A friendlike this, tho' wretched, cannot blame,
 That his much dearer part to bliss aspire :*

Grant that young *Damon* be with charms replete,
 With soothing eloquence and sprightly wit
 Adorn'd; yet beauty is the lover's gift.
 She might not see those graces, which perhaps
 Your friendship and humility bestow.
 Therefore, since he's discarded, you with honour may
 Attempt her love, nor wound your sacred friendship;
 With pleasure then proceed, the fair obtain,
 For one who writes like thee, can never sue in vain.

*Q. Ye British wisemen, tell me why,
 When I've been drunk, I am so dry?*

*A. That heat and thirst, whereof you speak,
 The fumes of spirituous liquors make.*

*Q. Why springs in summer are more cold
 Than winter, pray the cause unfold?*

*A. Those limpid streams retrieve their heats
 From earth's recluse sulphureous seats,
 Which winter time preserves retire,
 And which in summer time perspire.*

*Q. Gave answer aunto Jony Scoat,
 Whaa melk ann waater en an poat,
 Than oone bauils oo-ver tanthar noat?*

*A. Cause melk, leek breans of Jony Scoat,
 Are theick and clommy, tho' not hoat,
 Ann bauil o'er, wan more weise do noat.*

*Q. Is the sabbath of moral or positive obligation? Did
 it commence immediately from the creation of the world?
 What authority for its change from the seventh to the first
 day of the week.*

A. The sabbath is both of moral and positive obligation. Natural religion suggests to us, that we ought to consecrate a proper portion of our time to the bounteous donor of the whole. And positive institution determines that proper portion to every seventh day, and that in memory of the world's creation.

That the sabbath commenced from the beginning of the world, we may be allowed to gather from these particulars. 1. This is a more probable account than the number of the planets, of the heathens reckon-

ing

ing their time by *septimanæ*, or weeks. Nor can it be objected, that the names of the several days in the week are denominated from the seven planets, since the astronomers observing the number of the planets to fall in with the number of the days in each week, might make this particular addition afterwards. 2. Since it is so necessary, that a certain time be dedicated to the homage of a creator; and since none so proper as a seventh day, which may perpetuate the remembrance of a six days creation, we may reasonably suppose, that *Adam* was enjoined the celebration of the sabbath. 3. In *Exodus* xvi. where the *Israelites* receive the first command concerning the sabbath, it is proposed in such a manner, as tho' they were not before unacquainted with it. 4. To that passage in *Gen.* ii. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made; to that pertinent passage it cannot be replied, that *Moses* no more than speaks by way of prolepsis, since it is not ways allowable to fly from the letter to a figure, without evident necessity, or a reasonable plea. But the case before us will admit of neither.

The translation of the sabbath from the seventh to the first day of the week may be founded on the following particulars. 1. As our Lord rose from the dead, (that completion, as it were, of our redemption, which to us is no less than a new creation) on the first day, so his second appearance and the descent of the Holy Ghost were on the same day of the week. 2. The universal practice of the primitive Church, in this particular, may fairly be concluded to have been derived from apostolical institution. 3. In *Col.* ii. 16. we read, Let no man therefore judge you in respect of an holy day, or of the new moon, or of the sabbath days; that is, let no man judge you for your neglect of them, as the context shews: but if any fancy that these sabbath days may imply those other sabbaths observed by the *Jews*, beside their seventh days, upon the proposal of his doubt we shall endeavour to evince the contrary.

And

And now by observing our Christian sabbath we comply with our moral obligations, by dedicating to God a certain portion of our time ; we commemorate the creation of the world by a dedication of one day in seven ; we duly remember the redemption of mankind, by choosing the first day of the week (the day of our Redeemer's resurrection) for that one in seven.

Q. What is the meaning of those words in Ecclesiasticus, Chap. xxxviii. 8. From him is peace over all the earth. The whole verse runs thus: Of such doth the apothecary make a confection, and of his works there is no end, and from him there is peace over all the earth?

A. The intervening sentences between the former parts of the 4th and 8th verses come in, as it were, by way of parenthesis ; and as it is of the nature of a parenthesis, that the sense of the preceding and succeeding sentences be entirely without it, so the first clause of the 4th verse, connected with the second of the 8th, will sufficiently explain the seeming difficulty : The Lord hath created medicines out of the earth, and of his works there is no end, and from him is peace over all the earth.

Q. What is the true meaning of those words of our Saviour, Mat. xxiv. 20. But pray that your flight be not in the winter, nor on the sabbath day?

A. Our Lord is there discoursing of the destruction of Jerusalem by the Roman army, represented by an eagle, the imperial standard : and as he bids his own followers to seek their security by flight, so he gave them a favourable, a miraculous opportunity, when Cestius Gallus (governor of Syria) suddenly rais'd the siege without any apparent reason for it. Whereupon the Christians, in compliance with our Lord's prophetic command (to which Epiphanius adds the ministry of an Angel) fled immediately to Pella, a little city beyond Jordan, about 100 miles north-east of Jerusalem. Since then they were to take so hasty and long a journey, very long with regard to their tender little ones, well might they pray that their flight might not

not be in the winter, a very unseasonable time for traveling. And they had equal reason to desire that it might not be on the sabbath day, since it is likely the superstitious *Jews* would destroy them in their flight, for prophaning, as they would ignorantly imagine, that sacred day of solemn rest.

Q. The difference between the old and new style being in this century 11 days computation, which in the last was but 10, and the reason commonly assign'd being that every century advances a day; whether, if that be allowed, it does not follow that we ought to compute a day for every century since Julius Cæsar's time; and so the difference ought to be 17 days instead of 11 this being the 18th century since he compos'd his calendar; if with me you disapprove the common answer mention'd, assign a substantial one of your own?

*A. When Julius Cæsar, 46 years before our Saviour's birth, was inform'd by the Egyptians, that the solar year consisted of 365 days and six hours, he accounted for the six hours, by adding a day to every fourth year, which he called *Annus Bissextilis*, and we *Leap-year*; but inasmuch as the solar year wants about 11 minutes of the aforementioned six hours, we, who follow the *Julian* account, add a day too much in about 130 years, and not every century, as you mistake; but may convince your self by making 11 (the number of the super-abundant minutes) the divisor 1440, the number of minutes contained in a day. And according to this computation we ought to be about 13 days forwarder than we are. But the reason why they who use the new style are yet but 11 days before us, is, because *Gregory* the 13th made his reformation of the *Julian* Calendar to commence, not from *Julius Cæsar's* time, but from the *Nicene* Council, which was held in the 325th year of Christ. And this he did, that the Vernal Equinox might then (namely in the year 1582) fall out on the same day of the month, that it did at the celebration of the *Nicene* Synod, when the fathers there present fixt the time of *Easter* solemnity.*

Q. Why

Q. Why is an egg so hard to break the length-way, and yet so easy the other?

A. Because the two ends of an egg are so globular, that the stress of the pressure declines towards the cohesion of its parts; which is the reason why an arch will bear more weight than a flat.

Q. Whence the custom of reckoning the year from the 25th of March?

A. We presume it to have sprung from *Romish* superstition, which in honour of the virgin *Mary* might appoint, that the year should commence at the same time that she commenc'd the mother of our Lord, tho' it might also more commendably refer to the commencement of our Saviour's incarnation.

Q. How does any cathartick potion operate?

A. Cathartick, or purging potions, receiv'd into the stomach cling to the inner coat thereof, their particles entring the nervous fibres, and causing a troublesome irritation, whereby the bottom and sides of the stomach are affected with expulsive contractions, and the purgative liquor with other humours is cast forth into the intestines, where meeting with the cholerick and pancreatick juices, the aforesaid irritation is continued, and the expulsion propagated.

Q. Gentlemen, If the brain be the seat of sensation, and spring of voluntary motion, pray how comes it to pass, that a viper (12 hours after it has lost its head, bowels and skin) has the one, and performs the other, as may be undeniably demonstrated, if you prick it at a time when seemingly dead, and entirely at rest?

A. The reason hereof we conceive to be the grossness and viscosity of the blood, wherein vipers differ from most other animals, (as the learned *Dr. Mead* curiously observes) hereby the animal spirits are rendered more compact, and consequently not so subject to a comminution in transpiration: And it is observable in most other creatures, when life is expired, and all the force of the spirits flowing through the nerves had quite ceased, that the spirits implanted in the body will for some small time move

and shake the muscles, and force them into a kind of convulsions.

*Q. Ye heroes of these times,
Excuse these senseless rhimes :
And as you're sons of the British Apollo,
And at all things most dext-
rous, pray solve in your next,
Why in gloomy chimney the swallow
Does always affect
Her nest to erect,
And rather delight,
Be the day ne'er so bright,
In the smoke of a chimney to wallow ?*

*A. 'Tis not long since we told,
How the swallows shun cold,
When in winter they duly forsake us :
But when summer draws near,
They begin to appear,
And thus annual visits they make us ;
In pursuit then of heat,
Progne there makes her seat,
Where in corner secure,
She a warmth does ensure,
And keeps dry, when large showers o'ertake us ;*

*Q. Dear youths, instruct me what to do,
Describe the path I must pursue
To find out sweet repose :
For I long time to ease my pain,
Have sought the spring, but sought in vain,
From whence that blessing flows ?*

*A. Much dearer Nymph, we'd gladly show
That sweet repose you wish to know,
Could we your trouble find ;
But since you name not the disease,
How can Apollo give you ease,
Tho' ne'er so well inclin'd ?
But that you may forget your pain,
The God directs you to maintain
Honour and peace of mind.*

Q. Mr. British Apollo,
 Your advice I will follow,
 If it happens to meet with my fixt resolution ;
 For already I own
 With the rest o' the town,
 That you're a nice spark at a question's solution.
 Then tell me, I pray,
 On my marriage-day,
 If I must say,
 That I will obey,
 And not be allow'd my own reservation :
 For my spirit's so great,
 That for me to submit
 To a husband, Oh ! 'Twould be a cursed vexation.
 If an answer you will send
 To your humble servant's letter,
 Until she makes you some amends,
 She must remain your debtor.

OLINDA.

A. Such a querist as yet,
 We never have met,
 Who ask'd advice, yet resolv'd what to do ;
 But tho' 'tis in vain,
 Your resolve to restrain,
 We will tell you what all your reserves may come to.
 Allowing your way,
 To be false, when you say,
 Honour and obey ;
 The man we hope may
 Retain for himself the like reservation :
 And to love and to cherish,
 Say but for a flourish,
 Then retract ; and if so, who will find most vexation ?
 We've answer'd, Madam, thus your letter :
 And if you will believe,
 We therein have made you our debtor,
 The debt we will forgive.
 Q. I am mightily fal'n in love
 With a son of the British Apollo ;

*And if he my courtship approve,
 In riches the stripling shall wallow,
 What tho' I am somewhat old,
 My teeth are still sound and white ;
 And my limbs are not yet so cold,
 But I know when a flea does bite.*

*If therefore you'll let your son marry,
 And like me for better or worse,
 Pray let not your answer be tardy,
 As you wish for a plenary purse?*

A. Hail ! fortunate, jolly old woman,

My son for thy bed shall be ready :

Make then farther offers to no man,

But to your proposals stand steady.

With you we're resolv'd to engage,

Since your coffers with riches abound ;

Tho' you were of Methusalem's age,

And no tooth in your head could be found.

Thus an answer with speed I have made ye,

Then let not your passion grow cold ;

And fix on a day, buxom lady,

For we long to be fing'ring your gold.

Q. Once, wise Apollo, once I was more blest,

By that deceiving fair, than all the rest

Of her admirers, who, most vain, like me,

Expected by the fair to pity'd be ;

Now, wise Apollo, either tell me how,

Quickly to make her to my wishes bow,

Or else declare how speedily may she,

Like Daphne chaste be turn'd into a tree.

A. She's to a rock already turn'd to thee,

So needless to be turn'd into a tree.

Q. Weary with toil, all hopes to gain I lose

If you a kind assisting hand refuse.

To point me out a certain way to bliss,

To guide me in the search of happiness,

In diff'rent forms, I've long the goddess sought,

And when o'ertaken, nought but shadow caught.

Beauteous and fair, I at a distance see her,

But nothing view uncommon when she's nearer.

Like

*Like a large mountain, whose stupendous height,
Does the fond traveller oft-time invite,
With proffer'd hopes of wonderful delight,
When at the top, with weary'd steps he gains,
And some time views from off the clefts the plains,
He thinks the sight not worthy half his pains.*

*A. That you're defeated in your search of bliss,
Is from mistaken thoughts of happiness,
On fleeting joys you've still your wishes plac'd,
And for the substance only shadows chas'd,
Pleasures which in the fond enjoyment pass'd.
Enquiring fair, true bliss alone you'll find,
In the reflection of a quiet mind,
Where every thought the strictest honour wears,
And the bright image of the Godhead bears.*

*There you must fix, 'tis there the prospect lyes,
Which must reward your toil with sweet surprize,
As beauteous Canaan did the weary prophet's eyes.*

Q. Gentlemen, I desire your opinion of the following passage of Scripture, Luke xxii. ver. 36. He that hath no sword, let him sell his garment and buy one; which seems to contradict the other passage in Matth. xxvi. ver. 52. They that take the sword, shall perish with the sword?

A. As the latter shews us, that the true spirit of the Gospel is abhorrent of the least tincture of revenge, productive of no other fruits than the peaceable fruits of righteousness; so the former is a kind of emblematical command, which hieroglyphically, as it were, pre-signifies the terrible persecutions that were approaching, so terrible indeed, that it would be necessary for the Christian to purchase a sword at the expence of his very garment, would his religion but permit the use of it.

Q. Gentlemen, What's the meaning of these words, compel them to come in, part of the 23^d ver. the 14th chap. of St. Luke, which Monsieur Arnould, that famous defender of transubstantiation, brings in for persecution?

A. The words belong to a parable of a banquet; and sure it is not customary to compel men to a

feast, any otherwise than by persuasion, by earnest, by solicitous persuasion. As the parable represents the rejection of the *Jews*, and the calling of the *Gentiles*, so that expression refers to the latter only. And if persecution be there commanded, from that and the former passages, it follows, that the *Gentiles* only are the objects of persecution: Whereas with regard to the indiscriminating severity of the *Romish* church, there is neither *Jew* nor *Gentile*, neither bond nor free. In *Gal. ii. 14.* we read, Why compellest thou the *Gentiles* to live as do the *Jews*? Where the context very clearly shews, that this compulsion was no otherwise than by example. But tho' popery will admit of no other compulsion or constraint than that of persecution, yet God acquaints us with another sort, for *love constraineth us.*

Q. In Gen. i. we find that beasts were made before man: in Gen. ii. Man seems to have been made before beasts. Your reconciliation of the matter?

A. The sacred historian observes the order of time in *chap. i.* but treats of things more promiscuously in the *2^d*. When therefore it is said, at *ver. 19.* Out of the ground the Lord formed every beast, &c. and brought them unto *Adam*, the meaning is, that he first form'd every beast, and after that *Adam* was created, brought them to him.

Q. Whether there is any such thing as starry influence on sublunary bodies, abstracted from that of heat and light?

A. To the twofold influence you mention, we may add a third, namely, that arising from the reciprocal gravitation of all bodies unto one another; whence the original of tides.

Q. What is the final cause of mountains?

A. Their final causes are as various as they are excellent. They are useful for the production of springs and rivers, for the generation of metals and minerals. They defend the vallies from the severities of the wind, from the inclemency of the weather. They afford us a great variety of both nutritive and medicinal plants. They give both shelter and entertain-
ment

ment to many living creatures that inhabit there : They are very agreeably ornamental to the earth, on account of their pleasing, their delightful prospects. Since therefore these superfluities of the globe, (as they have been thought by some) are so beautiful, so useful, how becoming an exclamation this, As manifold are thy works, O Lord, so in wisdom hast thou made them all !

Q. Whether the invention of gun-powder has done most good or hurt ?

A. Most good undoubtedly. For as it is very useful on several accounts, without any mischievous effects attending it ; so in war it self, where it is most destructive, it is rather a preserver than destroyer of men, since in our modern accounts, we meet not with such proportional numbers slain in battle, as we read of in ancient histories.

Q. Reading the last weekly bill of mortality, I saw one among the casualties planet-struck. I desire you would tell me the cause of this accident, and after what manner it affects the sufferer ?

A. There is really no such thing ; but the searchers, those ignorant old women, give it in so, when they fancy the cause of death ariseth from a blast ; which, were it so, that is not from any planet, but a malignant air, and rarely, if ever, does that terminate in death : The truth is, when those women know not what to make of a distemper, they give it in by some mysterious name, never known to physicians.

Q. Your opinion, whether 'tis possible to mend a bad memory, or if 'tis, by what means may it be effected ?

*Whereby you'll prove to those a kind assistant,
Whose business from their thoughts are often too
far distant.*

A. If your defect of memory be natural, the best remedy is to exercise it duly, and yet not over-burthen it ; but if it proceeds from accidents, distempers, or irregularities of life, there must be a particular respect had to the several causes.

But memory does seldom want repairs,
When care and diligence attend affairs.

Q. Some time since I was dangerously ill, at which time a flannel gown, which I wore on my waistcoat, sparkled with fire, and crackled like sticks a burning, but this continued no longer, after pulled off, than whilst it was warm; Gentlemen, I desire your opinion hereof.

A. This case, tho' very extraordinary, and almost incredible, we are so much the more apt to believe, since a gentleman of our society, once observ'd the same in his shirt, when he was in perfect health. And besides, we have been informed, that a gentlewoman once wearing two flannel petticoats, and at night, pulling them off one from another, had constantly for about three weeks together seen, as it were, a flash of fire coming from between them, tho' there was a candle lighted in the room. At that time a sister, very dear to her, lay sick of a distemper, of which she died; and the gentlewoman saith, that after her death, nothing of that appeared; from whence she, and some others, may be apt to conclude, that it is a thing ominous, and wrought by some supernatural power, to give us a warning of some friend's death; and indeed it is no easy matter to give a good natural reason for it. We may only suppose, that flannel being apt to receive, and keep within itself some nitro-sulphureous particles, which may exhale out of the bodies of some people at certain times, there may be, at least, a sufficient quantity of them, to give some sort of light or flame, when they come to be put in a due motion for it.

Q. I am a single person, and can live in England indifferently well, tho' of no trade or estate. I understand so much of navigation, and some other parts of the mathematicks, that I believe I could provide for my self better in India, though without friends. I have a great inclination to try my fortune in foreign parts, tho' I have no friends in the world to do for me here or there? Pray give me your advice, and you'll oblige your most humble servant, T. G.

A. We

A. We wou'd advise you to continue in your own country, where, tho' you have no friends, you are better known than in the *Indies*, and have, consequently, more reason to hope for encouragement; tho', if you have made any considerable progress in the arts you mention, we believe you sufficiently qualified to provide for your self either at *home* or *abroad*, and may therefore successfully follow the dictates of your own inclination.

Q. Gentlemen, *Four of us were at the fair lately, since a dispute hath arose amongst us, which we could not decide, then we laid a wager, and agreed to stand to Apollo's sentence, it was, which was the most foolish show in the fair?*

A. Doubtless your selves, by your wise controversy.

Q. *Celinda I love,*

Her affections to move,

Ye great sons of Phœbus advise me,

Because I want cash,

(A pox o' that trash,)

I fear she'll buff, scorn and depise me?

A. Before you engage,

Consider the age,

In which you are destin'd to marry,

If a wife you wou'd get,

Bid farewell to your wit,

For 'tis seldom that blockheads miscarry.

Q. *Th' Athenian Sages did of late conspire
To charm the Britons with a fierce desire,
How mankind shou'd an easy passage find,
To drive away the doubts that cloud the mind:
They answer'd well, and eas'd a doubting heart,
But you shoot deeper with a keener dart,
At once you ease the mind, and captivate the heart.
The list'ning querist charm'd with your renown,
Owns you a God, and worships at your throne,
Say how a man who woman does admire,
Can force his wife from doating on her squire?
I hope you're kind, and will the sin confute,
To save my wife from turning prostitute?*

} -

A. Poor and unhappy *bard!* in vain you sue,
 We can, *alas!* no more than pity you.
 You may as well endeavour to restrain,
 The rising surges of the stormy main,
 As hope to better your lamented state,
 When *cares* and *cuckoldom* must be your fate.
 Be easy then and pocket up your horns,
 Imaginary shame true courage scorns.

Q. *I fain would woo a beauty to obtain*
Her love would recompence an age of pain ;
I dare not ask if she could love, for why ?
Her fortune is from mine exceeding high ;
Sweet sons, direct me how I shall apply
My love to one that's so exceeding high.

A. Perhaps she lodges on the monument,
 Then 'tis but making up the stairs ascent ;
 And then you may most readily apply ;
 Except you've learn'd a readier art to fly.

Q. *Melinda swears she loves me, and if true,*
I am resolv'd to love Melinda too ;
If rarities we court, then surely I
Must love a whore, that vows for me she'd die.
Your sage opinion humbly I implore,
If I shall wed, or kill a loving whore ?

A. Say, shou'd this kill her, 'tis but self-defence ;
 Or she (we fear) wou'd soon dispatch you hence.

Q. *For sure you can ; pray tell me why,*
The rainbow that appears i'th sky,
With such fine colours is adorn'd,
And of what matter it is form'd ?

A. Nay, thus it is, that to your sight,
 From diff'rently refracted light,
 Upon the falling drops, the bow,
 Doth such surprising colours show.

Q. *Thrice learn'd Apollo, whose advice,*
Is daily courted by the wise,
In the most secret mysteries.
Tho' small, alas ! Yet don't refuse,
This trifling query of my muse.

By beauty's wondrous pow'r betray'd,
Long have I lov'd a charming maid.

Us'd every soft dissembling art
To make a conquest of her heart;
But she, relentless at my pain,
Treats all my love with coy disdain;
Unmov'd beholds my anxious care,
And gives me up to sad despair:
Yet I, fond fool! adore her still,
And love her, tho' against my will.
O tell me, how I may remove
This desprate plague of hopelefs love?
How I may crown my passion with success,
Or how admire her charming beauty less?

A. When with her charms you can your follies see,
In all your wishes you'll successful be.

Q. What's love, life, honour, glory, wit and fame,
Wealth, joy, grief, beauty, impudence and shame,
In words and lines, let yours be just the same? }

A. From Echo you may all your answers claim.

Q. Ye sons of wisdom, charming youths,
Resolve a doubting fair,

Whether or no there's any truth
In what old folks declare;

They will affirm, that they have seen

Cock's eggs, which, I declare,

In my opinion seem akin

To eggs laid by a mare.

A. When memory and sense forsake

Extremity of age,

On nought you can dependance make,

But what their corns presage.

A man may's well in labour fall,

And ne'er your reason shock;

As that an egg, tho' ne'er so small,

May be laid by a cock.

Q. Where is hell situated?

A. The situation of hell, or, as it is called, a local
hell, may justly be numbred among the secrets of Pro-
vidence, which are undiscoverable by man.

Q. Does the punishment of hell consist of a real fire, or of only the privation of the sight of God?

A. Tho' it should not consist of a real fire, it will yet be more than a bare privation of the sight of God; for a consciousness of sin (however for a season it may be lull'd asleep) is naturally and irrespectively a very exquisite tormentor: but tho' we cannot be positively assured that the holy Penmen intend any more by the mention they make of fire, than to represent the torments of hell under the most terrible resemblances (when yet they may infinitely exceed the images made use of) so neither can we say, that their expressions are not literally to be understood, since our bodies as well as our souls will be grievously tormented, which may be so ordered by omnipotent displeasure, as to be always burning, and yet never burnt.

Q. Are there greater torments for greater sinners, or are all tormented alike?

A. That our punishment will be proportionable to our sins, may evidently appear, as from the rules of equity, and from several passages in Scripture, so from that particular passage in *Matt. xxiv. 51.* *he shall cut him asunder, and appoint him a portion with the hypocrites*; where the hypocrites are plainly suppos'd to be punish'd with more than usual severity.

Q. Which is the greater sin, sodomy or adultery? and why are not both punish'd with death?

A. Of these two very heinous sins the former is the worst, because a guilt of so unnatural a dye, agreeable to what we meet with in *Rom. i. 27.* But as sodomy is punish'd with death, so adultery is very worthy of the same punishment. But we must leave the political part of it to the wisdom of our law-givers.

Q. What is the meaning of that in St. John xxi. 25. And there are also many other things, which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written?

A. It is a figure call'd an hyperbole, which, under an

an expreffion literally incredible, represents fomething very extraordinary.

Q. Pfalm xviii. 10. *it is faid, ἡ ἰαλγοὶ ἀναστήσουσι καὶ ἐξομολογήσουσιν σοὶ, which we render, shall the dead rife and praise thee? how comes ἰαλγοὶ, which fignifies phyficians, to be call'd the dead?*

A. The original in Hebrew מַלְפָּאֵל fignifies the dead, as deriv'd from פָּהַל *deficere*, to faint; whereas the *Septuagint* deriv'd it from פָּאָה *sanavit*, he cur'd: and the reason, which feems to have induc'd them to derive it from that radix, is, becaufe it has the fame radical letters, whereas the other radix differs in the final.

Q. *What is the reason of the Chameleon's changing his colour, and acquiring a red, black, yellow, or that of any cloth on which it is laid?*

A. Before we trouble our felves about finding the reason of any ftrange phænomenon, we fhould be very well affur'd of its being true; but we have fome reason to fufpect this of being only a vulgar error, as well as his living upon air only, fince fome modern authors of note deny both alike, and only own, that according as his body is differently affected by heat or cold, or paffion, his natural afh-colour becomes fomewhat reddish or greenish. Some others fay, that his colour is alter'd according to the different times of the day, being in the morning, and towards the evening, of a more greenish hue; at noon fomewhat blacker; in the beginning of the night pale, and whitish at midnight. Whatever it be, we may fuppofe this animal to be fo much the more fufceptible of a change of colours, that it is almoft nothing but fkin and bones, and when oppofed to the light of the fun, is very near transparent. Befides, as he has that peculiar faculty of confiderably fwelling and contracting his whole body, that may alfo occafion fome alteration in the colour of his fkin, according as it is more or lefs ftretch'd.

Q. *How muft one do to arrive at perfection?*

A. Steer your life according to the dictates of religion.

ligion and morality, and you'll bid as fair for the mark you aim at, as moral wisdom is capable of directing you.

Q. Condescend, I beseech you, to give me your opinion, whether the violent passion of love very ill treated does not consequently turn to hatred?

A. Not consequently, Madam, for it much oftner produces despair; but we see different effects of that ungovernable passion, according to the different constitutions of those it seizes.

Q. Gentlemen, I am in love with a pretty young Lady; she has money, and I have none: I desire your opinion what I shall do in the Case, and you'll oblige your humble servant, Corydon.

A. Indeed, Mr. Corydon, you would do well to look out for a wife with a great deal of wit, as well as a great deal of money, for if your brains don't want stock as much as your pocket, Apollo is very much mistaken.

Q. Pray which do you count the most honest employ of these three, viz. a taylor, a lawyer, or a miller?

A. Fie! fie! join a lawyer with such company; they hold no comparison with each other! We know what you'll say, that the miller's clacks, and the lawyer's clacks are in perpetual motion, with the like found and sense; and that as the first grinds down your corn, the other grinds down the ground it grows upon; but then (we hope) the lawyer is in a fair way to break the miller. You may urge too, that the taylor and lawyer equally ruin you with their long bills; but then consider, the taylor's bill is full of fustian-nonsense, scrolls, blots, and repetitions of the same things differently plac'd, and, by consequence, not worthy your understanding; whilst your lawyer, in his cramp law-terms, is as much above your understanding, and therefore preferable: and tho' you know not what you give your money for to either, yet certainly any would give more for a parcel of fine significant words, than for so many false spelt blunders. 'Tis true, they both furnish you with suits; but which

is the best workman, the taylor, who must have matter to work upon; or the lawyer, who can make a long suit out of nothing? your taylor's suit is gone in half a year, but the lawyer's will last often to your posterity: suppose he hurries you out of breath upon a wrong scent, yet then he will give you time, by a writ of Error, or Demurrer, to recover your self, and keep in fast friendship to you, whilst you have the strength of one fee left. And tho' he runs some out of their estates, he often gives to others other peoples estates, which is yet some compensation. Say he takes fees on both sides, he then manages the cause accordingly, which is something analogical to equity; nay, put the worst, that you are quite ruin'd, he tells you it comes from your own mis-informing of him, which, whether you apprehend or not, you ought to believe, as supposing he best understands what belongs to his own business. Now your miller and taylor are by no means capacitated for such fine qualifications as these.

Q. Gentlemen, I desire you will please to let me know what sex the DEVIL is of?

A. By his roughness one would take him to be of the masculine gender, but since he so often appears in petticoats, we have more reason to believe him an HERMAPHRODITE.

Q. Pray, Gentlemen, do Englishmen or East-Indians most value and respect women, since the first take no wife without money, and the last give great sums of money for one?

A. When the Indians give money for a wife, they look upon her as a slave, and use her as a purchas'd vassal, nor confine themselves to one alone; whereas our countrymen, placing too great a value on the sex to buy 'em as they do cattle, receive 'em on more honourable terms, and for their persons give them up their love, while for their money they exchange their liberty.

*Q. Apollo, 'tis time to lay down,
And never more baffle the town*

With

*With your learning or parts,
 And all other arts,
 Take this from a country clown.
 You own God Apollo's been poz'd,
 His business is done;
 Both father and son
 Could none of those queries unclose.
 'Tis wonderful strange unto me,
 God Apollo, the SUN
 Should own he's undone
 By not answering those Gentlemen three.
 Now, Apollo, no more blame the Pope,
 Who out of th' infallible chair is,
 Since your Godship's own self cannot cope
 With answering all manner of queries.
 Then how can you, his sons,
 All nature's secrets show,
 When your bright father's self
 Does not the causes know?
 A. Of being quite poz'd, you accuse us,
 And would (if you knew how) abuse us,
 Whilst all you do smatter,
 Is wide from the matter,
 As if only sent to amuse us.
 One question for four you mistake
 In last monthly paper,
 On which you so vapour,
 And might as well four hundred make.
 The Querist demanded to show
 What th' four questions were
 That ne'er did appear,
 Which we must have been wizzards to know.
 To see, we give you light,
 Which yet you will not prize;
 Except we find you brains,
 And furnish you with eyes.*

The following question was sent by the same author.

*Q. Apollo, from you the reason must come,
 Why men at their bottles drink o'er the left thumb;*

*Now if from the Sun, then from thence it does follow,
A drunkard must be the wise God Apollo?*

A. What! comes to us, when newly poz'd?

Was ever such a spark?

But only fancying we'd lay down

To find himself i'th' dark.

But now to your question, which at the same time,

It hath little reason, hath something of rhyme:

Must Apollo be drunk, 'cause such follow his light,

As fools follow wille-a-wisp in the night?

If braying Sir Long-ears should after you pass

On the road, we as well may conclude you an ass.

Q. We starvelings frequently can boast

That with Duke Humphrey we have din'd;

Yet unacquainted with our host,

Who is so hospitably kind.

If you will tell us, who's the man

That does so very often treat us,

We will endeavour, if we can,

That you may there as often meet us.

A. To our Sixth Henry, that great Peer

Was uncle, generously inclin'd

To entertain guests all the year,

Where at full boards they daily din'd.

Intomb'd in Paul's, thither repair'd

Such as walk'd dinnerless the streets,

To please themselves how they had far'd,

And chew the cud of former treats.

We'll meet you there, Sir, at his grave,

So civil your request appears:

This favour we would only crave,

Your patience for some sixty years.

Q. Art thou the same, sublime Apollo, tell,

Whom fables once in Delphos made excel?

If so, I pray, a Christian when become?

Or hast been exercis'd by church of Rome?

And if to shun that devil-hunting See,

Thou striv'st to fix in English liberty?

A. Apol.

*A. Apollo always will Apollo be,
And loves to shine in British liberty,
But never tells the cause to busy men like thee.*

*Q. What makes a wit be often poor?
And what the greatest beauty whore?
Since this may husband gain by feature,
And that out-wit his fellow-creature?*

*A. Want of sound sense, his wit to use ;
The last grows by temptation loose.*

*Q. This query more I'll lay before ye,
Pray is Apollo WHIG, or TORY?
Since I esteem ye men of skill,
(For so are all who've wit at will)
Your answer will thus much denote,
That as you say, even so I'll vote.*

*A. Can you the God, who rules the skies,
A little party-man surmise?*

These noble lines came to us among many worse.

*Q. Whence believe, your bright society's free
From one man's fusian importunity.*

*A. For which, kind Sir, our hearty thanks are due,
Since we can spare an hundred such as you.*

*Q. If tender years to love may have pretence,
Or boast a wounded heart by beauty's influence,
I by admiring——tho' at distance sat,
Receiv'd a wound by Cupid's random shot.
The beauteous nymph has charms that would inspire
The coldest breast with ardent love's desire.
But ah! unhappy fate——I'm planted in a sphere,
Unworthy of her notice, or her care ;
Yet with ungovern'd zeal I hug the dart
That gave the wound, tho' tortur'd by the smart :
It pleasing seems, but Oh! in vain
I love, tho' sure I never shall attain.*

*To Phœbus then with lover's wings I fly
For his advice, and hope he'll not deny,
If love like this must unregarded die?*

Your disconsolate Will. Raynard.

A. Honest

A. Honest friend *Raynard*, take your lines again,
On lover's wings they strove to mount in vain,
Venus and *Cupid* join'd may *Phæbus* move,
Yours want the *beauty*, tho' they boast the *love*.

The Mistake.

AS love's bright *Queen* with pleasing wonder stood,
Viewing th'*inconstant* surface of the flood,
The *roving* God of love by chance came by,
And strait from *twanging* bow a shaft let fly ;
The flaming arrow *whizzes* thro' the air,
And strikes the *snowy* breast of the celestial fair.
Soon as she felt the *tickling* pleasure run
Thro' ev'ry vein, she thus bespoke her son,
Unlucky boy, thus to incite love's fire,
And thy *own mother* wound with fierce desire.
When *Cupid* heard her speak, the voice he knew,
Strait he grows *pale* and *tears* his cheeks bedew ;
Trembling he cries, fair *Celia's* charms appear
So much like yours, I vow I thought you her.

Q. Pray demonstrate that rule in specious arithmetick,
that to take away an affirmative quantity, is to add a
negative, and to, &c.

A. An affirmative quantity denotes the possession
of such a sum, but a negative quantity implies the
absence of it, or a debt of such a value. As there-
fore, when from my possession of 100*l.* the possession
of 60*l.* is taken away, I am then worth 40*l.* so
when to my possession of 100*l.* is added a debt which
I must pay, of 60*l.* I am then worth the same 40*l.*

Q. Doctor Heylin positively says, the Hebrew was not
the primitive language, Cosmography, pag. 15. line. 1.

A. If you read the passage a second time, you will
find, that while speaking of the language that was us'd
in common before the confusion of languages, he
uses some such expression, *Whether it were the Hebrew*
or any other language, which sure can reach no farther
than a doubt ; but what he positively asserts, is only
this, that the *Hebrew* language was not, as the *Jews*
contend, incommunicably confin'd to the family of
Heber,

Heber, and therefore the passage which you mistake, does no way hinder our concluding from the unmingled purity and significant etymologies of its words, that the *Hebrew* was the primitive language.

Q. *How are those expressions of our Saviour's to be understood, you will not come unto me, that you may have life; and in another place, No man can come unto me, except my Father draw him?*

A. The seeming contrariety of such expressions evidently shews, that as we can do nothing of our selves without God's assistance, so we cannot expect that he should work in us, without our own concurrence.

Q. *A promise being made to Abraham of a son, as we read, Gen. xvii. 17. he fell on his face and laughed. The like promise being made to Sarah, as we read in Gen. xviii. 12. she laugh'd too: But Sarah is reprov'd, and Abraham applauded. Now I desire to know what may be the cause thereof, when there appears no difference in the laughter and occasion of it?*

A. From the reprehension of the one, and the applause given to the other, we may plainly gather, that as the same effect may proceed from different causes, so Sarah's laughter proceeded from distrust, but Abraham's was the consequent of joy; and therefore when the text says, he laugh'd, the *Chaldee* paraphrast renders it, he rejoiced.

Q. *Is there now, or will there be at the resurrection any females in heaven, since there seems to be no need of them there?*

A. Since sexes are corporeal distinctions, it follows, that there can be now no distinction of sex in heaven, since the souls only of the Saints (which are immaterial substances) are as yet in that happy place. And that our rising bodies will not be distinguished into sexes, we may fairly gather from those expressions of our Lord's, *In the resurrection they neither give, nor are given in marriage, but are as the Angels of God.*

Q. *An humble suitor comes to beg your favourable assistance, in the disclosing to him the genuine sense of Gen.*

vi. 2.

vi. 2. The sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose?

A. The sons of God were the children of Seth, who were the holy seed; and the sons of men were the posterity of Cain, who were a profane generation.

Q. Has Amber, the Loadstone, &c. an attractive virtue? Is there any such thing as attraction?

A. Tho' whether there be such a thing as attraction in a proper sense (an hypothesis the ancients were very fond of) cannot be determined; yet the excellent Sir Isaac Newton retains the word, but so as in a more general signification to import the endeavour or tendency of one body to another, whether caused by attraction, pulsion, or any other operation as yet unknown.

Q. Are all Lycurgus's laws to be imitated? or, if any, is that de excidendis vineis, since wine is a good commodity in England?

A. That all Lycurgus's laws are not worthy of imitation, we may gather from his allowance of theft, if so subtilly managed as not to be discovered: nor is the law you mentioned fit to be copied after, since it restrains the bounty of Providence with an unnecessary taste not, when a wiser law-giver than the Spartan one has given us this assurance, that every creature of God is good, and to be received with thanksgiving.

Q. My curiosity begs the favour of you to take a journey to your father to inquire of him, whether in winter or summer he most nearly approaches us?

A. Do you think we have so little curiosity as never to have asked the question of our father before? and therefore without the fatigue of so long a journey we assure you, that in winter he approaches nearest to the earth in general (the earth being then in the perigæum of that elliptical form, which it describes round the sun) but in summer comes nearest to a perpendicular over us in particular.

Q. From

Q. From whence did that saying arise of nine taylors making a man?

A. It happen'd 'tis no great matter in what year) that eight taylors having finished considerable pieces of work at a certain person of quality's house (whose name authors have thought fit to conceal) and receiving all the money due for the same, a virago servant maid of the house observing them to be but slender-built animals, and in their mathematical postures on their shop-board appearing but so many pieces of men, resolved to encounter and pillage them on the road: the better to compass her design, she procured a very terrible great black-pudding, which (having way-laid them) she presented at the breast of the foremost: they mistaking this prop of life for an instrument of death, at least for a blunder-buss, readily yielded up their money; but she not contented with that, severely disciplin'd them with a cudgel she carried in the other hand, all which they bore with a philosophical resignation. Thus, eight not being able to deal with one woman, by consequence could not make a man, on which account a ninth is added. 'Tis the opinion of our curious Virtuofos, that this want of courage ariseth from their immoderate eating of cucumbers, which too much refrigerates their blood. However to their eternal honour be it spoke, they have been often known to encounter a sort of canibals, to whose assaults they are often subject, not fictitious, but real man-eaters, and that with a lance but two inches long; nay and although they go armed no farther than their middle-finger.

Q. Why is steel, which is an harder body, and has closer pores, sooner heated and softned in fire than iron?

A. We presume that the Querist supposes, that the properties he assigns have their separate as well as united force, and therefore we shall consider them both separately and conjointly. That it is not necessary that an harder body should with more difficulty be softened by fire, merely upon the account of its hardness, may appear from hence, in that the hardest bodies

dies are not therefore the most compact; for iron is harder than gold, tho' less compact; and therefore the wider pores of an harder body, which afford an easier admission to the particles of fire, may be an over-balance to the hardness of it. That a more compact body is not merely on that account the less subject to a separation, may be evident from hence, in that the peculiar disposition of its particles easy of separation may be an over-balance to the smallness of its pores, for there is no necessary analogy between a nearer contiguity and a stricter bond of union; but since both these properties meet together in the question, since the pores of steel are less than those of iron, and its particles seemingly connected with a stricter bond, we must consider the question in the double reference. And there are two reasons why there is no necessary connexion between the hardness of a body added to the closeness of its pores, and a difficulty of separation in its minuter particles. 1. Because the pores of such a body may be so rectilinear as to be more than a countervail to those two qualities. 2. Because common experience teaches us, that of several things some are more difficult of separation by one method, and yet more easy by another; and therefore, though the particles of steel may be more difficult of separation by external force, it does not therefore follow that it may not be more easy of separation by the particles of fire, which by penetrating into its intimate contexture operates quite another way. As therefore the particles of iron are more rigid or stiff than those of steel, so that rigidity may be able to resist the particular modus, whereby internal agents insinuate themselves, while the more pliant particles of steel may by that greater pliantness be so enfolded within one another, as to be better able to resist that different modus, whereby external agents operate upon them. And as steel is iron purg'd from its heterogeneous particles, so the removal of those particles, with the natural mutation consequent thereupon, may make the pores of the body to be more rectilinear.

Q. Tell

*Q. Tell me, Apollo, what's the matter
That onions make the eyes to water ?
And what you take to be the cause,
(Tho' they are often us'd in sauce)
When eaten, they do so offend
And on a second meal attend,
Yet by physicians are allow'd
For the body to be very good ?*

*A. Those distillations from your eyes
From onions quick effluvia rise,
Which pierce the nerves, who then command
A serious flux from either gland ;
And why thus nauseously they feed,
Does from their flatulence proceed :
What praise physicians give them's due,
And what experience says, is true.*

*Q. Tell me, ye sons of great Apollo,
Whom we mortals love and follow,
Tell me, why you turn your backs,
And look with scorn on city Quacks ?
Apollo sure, who poets tell,
Did all above in pills excell,
Can never hate our quacks below,
Who only guess, but nothing know ?
Man indeed is envious made,
But hates the God his brother trade ?*

*A. Presumptuous slave, who dar'd attack
Apollo's throne, and call him Quack :
Know that keen vengeance shall pursue
The follies of a wretch like you ;
Tho' PHOEBUS physick did invent,
No Doctor by a Quack is meant ;
You might as justly, all men know it,
Compare yourself unto a poet ;
But you shall feel Apollo's pow'r,
And curse your follies from that hour,
May rhiming still perplex your leaden scull,
May you write always much, and always dull.*

*Q. I am grown a desperate lover,
Nor much despair to move her ;
But should all the gains
Prove not worth the pains,
The conquest an ass will discover.*

*The sex are sly,
And subtly,
Their shafts let fly,
When fools are by ;
Then instantly
Will swoon and die ;
Talk with their eye,
And all a lie :*

*But when you have got them
Fast lock'd in your arms,
The fiend then appears,
And away fly their charms.*

*Am I not a coxcomb then,
Worthy of hissing,
If I farther engage
Than to pay for my kissing ?*

A. Since your thoughts are so ill of the sex,

*'Tis pity you ever should vex
A sweet blooming fair,
But keep as you are,
And never their virtues perplex.*

*Their cheats can ne'er
Like man's appear,
Who boldly swear,
Their virtues are
The charms insnare,
Whilst all their care
Is how to share
The gold they bear :*

*And when as they think
You are fast by the church,
You leave them for some
Common punk in the lurch,
Where, when you have paid
All you're worth for your kissing,*

Your

Your limbs full of aches,
You'll scarce be worth hissing.

*Q. Since you approve the product of my pen,
Apollo say, Doth love refine the man?
Or can a heav'nly virgin's charms inspire
Dull fancy with a more than native fire?*

*A. The soul recluse much like an embrio lyes,
Till love strikes fire, the spark incessant flies
Throughout the whole, and sets it in a flame;
To beauty we aspire then, and the thirst of fame.*

Q. Ye sons of Apollo,

Whose pates are not shallow,

Pray tell me the reason why

My cat when she's pleas'd,

And her passion is eas'd,

Sends forth such a dismal cry?

A. Most creatures, when eas'd,

Express they are pleas'd,

By gestures, or noises: but why

Should you so mistake,

The soft purrings they make,

To be such a dismal cry?

Q. Say, is privative heat the cause of cold,

Or freezing particles, as some do hold?

Will various wants of motion cause the same?

Or is it none of these which here I name?

How adventitious cold affects us so,

That soon with trouble we so torpid grow?

A. Heat in privation is a cause the same,

With want of motion, tho' another name.

And this account of cold we think the best,

And thence advise you to discard the rest.

But if a simile will best display

Our sentiments, and part the doubtful fray;

'Tis from privation of poetick fire,

That we your torpid lines do not admire,

Q. Pray British Apollo,

Will you be so kind,

As soon as you're able,

The reason to find,

*Why B——d, my friend,
Is grown so purblind?*

*A. Thou foolish inquirer,
Thy friend is purblind,
By defect in his body,
Like that in thy mind :
Which if you'll but search for,
You'll easily find.*

Advice to a Lady upon the death of her lover.

WHAT ! still these mournful plaints, and flowing eyes !

These direful piercing groans, and scalding sighs !
This energy of grief's, alas ! in vain,
'Twill never, never, bring him back again.
Hark, fair one, but to our seraphic lays,
Your drooping soul we'll from the bed of sorrow raise.

Behold yon azure roof, whose radiant light
With wond'rous glory terminates the sight ;
'There dwells a lover of majestic grace,
Beauteous his form, ineffable his face,
Extatick all his charms, so good, so kind,
You never can address, but will acceptance find ;
A boundless passion there you may expand,
Rapid as floods, which shores, nor rocks withstand.
An object find for all your vast desire,
Whose soft returns of bliss will fan the fire :
There fix your thoughts, that source of light adore,
And sighs and tears shall ne'er afflict you more,
Fill'd with tumultuous joys, you ne'er conceiv'd
before.

Q. What does our Saviour mean, when in John viii. 58. he says, Before Abraham was, I am ?

A. He witnesses his pre-existence to the birth of Abraham. And as he uses the expression, I am, which God in Exodus iii. 14. assumes as his proper name, a name declarative of his eternal essence ; so he also testifies his own divinity.

Q. What was it in Cain's sacrifice, that displeased God ?

A. Since it is said of Cain, that he brought of the fruit of the ground an offering unto the Lord ; but

of *Abel*, that he brought of the firstlings of his flock ; some have, therefore, not irrationally thought, that *Cain* did not consecrate his first fruits to God. But since it is also said of *Abel*, that he brought of the fat of his flock, that is, he cull'd the very best of his firstlings to offer unto God : we may therefore more probably conclude, that *Cain* made his offering out of the worst, the refuse of his substance. Tho' yet we may suppose, that God principally regarded the piety of the intention, agreeably to what we meet with in *Heb. xi. 4.* By faith *Abel* offered unto God a more excellent sacrifice than *Cain*. Which faith, as it would have rendred the very same sacrifice a more excellent one : So it might dispose the mind of *Abel* to pick out of his flock a choicer offering.

Q. Why does St. John take no notice in his Gospel of the institution of our Lord's supper ?

A. As *Irenæus*, *Clemens Alexandrinus*, *Victorinus*, &c. inform us, that one of the reasons which prevail'd upon *St. John* to write his Gospel, was to confound the *Ebonites*, *Cerinthians*, and other early heretics ; so we are acquainted from *Eusebius* and *St. Jerom*, that the other reason was to supply the deficiencies in the other Evangelists. And indeed, this reason is so evidently conspicuous to any observing eye, that we have no need of ancient testimonies to assure us of it. Hence it is, that he relates so little of our Saviour's miracles, and so much of his discourses. Hence it is, that as the other Evangelists had fully display'd the institution of the holy Sacrament in their several Gospels ; so he supplied the want of it in his with a very admirable prayer of our blessed Lord's.

Q. Whether they, who have committed the sin against the holy Ghost, can have any remorse of conscience for sins committed afterwards ?

A. Remorse is of a twofold kind, the one a godly, the other a fruitless sorrow : the one an ingredient of repentance : the other the punishment of sin ; the one competent to the saints on earth, the other the portion of the damned in hell. But whereas many pious

souls are their own tormentors, and believe what their melancholy unhappiness suggests, that they have been guilty of that unpardonable sin, they may confute themselves by this irrefragable argument, that they adorn the doctrine of our Lord *Jesus Christ* with such excellent virtues as must be allowed to be implanted from above, since all our sufficiency is of God. And sure the spleen itself (tho' it indeed produce very strange phænomena) cannot render us so weak, as to suppose that the grace of God will work together with those who are consign'd over to eternal punishment.

Q. Gentlemen, *I long since sent you a Latin question, which (since you decline answering in that tongue) being not proper for English, I desire may be answer'd immediately by directing to, &c. Pray let me hear of my questions out of the Salisbury Breviary, or I shall believe they are added to the four mentioned in your supplement; which, if you send me, I believe I can get resolv'd?*

A. Pray Mr. *Antiquary*, or at least Mr. *Would be so*, why so forward at answering of questions, before you can spell out what questions are asked? We have had lately sent us a piece of *Livy* to translate, suppos'd to be a difficult passage, because, (as we imagine) the young stripling, who sent it, is not in a class at school high enough for *Livy*. But as that piece of *Latin* calls for a translation, so it seems here is a piece of *English*, of plain *English* too, that demands an exposition. *Apollo* therefore condescends to be your expositor for once. Three Gentlemen sent us four questions, and because impatient of their answers, sent afterwards a fifth, to be inform'd, which were their four. Upon this *Apollo* ingenuously own'd, that he could not conjure four out of an heap of fourscore. But since you undertake to answer those Gentlemen's last demand, pray cast a figure for once, and try your skill in judicial Astrology; and if you perform to satisfaction, you shall have our custom for the future for all the conjuring questions that shall be sent us. As for your questions out of the

Salisbury Portiforium, for the major part of them, we refer you to a large heap of uncommon rubbish, to be found near better books in *Exeter Change*, where, (if you have not been rumaging there already) you may meet with your content.

Q. Why is a silly man generally term'd a coxcomb?

A. It may perhaps be a corruption of the word cock's comb, or the comb of a cock, which, as an unnecessary part is always cut off in game-cocks, and only suffer'd to grow upon those of the dunghil; thence we say coxcomb to an unpolish'd fellow, or a man whose mind or person wants refining.

Q. Gentlemen, I'm going into a hot country, will it be proper to drink much spirituous liquors there?

A. The general experience of those hot countries will convince you, that spirituous liquors, if not taken to excess, are not only proper, but even necessary for the preservation of your health.

Q. Most superabundantly supereminent Apollo, in the most superlative degree: Be it known to your godship, that I am a cuckold, a most egregious cuckold, insomuch, that did my horns sprout in proportion with my cuckoldom, they would strike the stars. It happen'd last night my wife came home a little maudling, and in her qualms to day seems to have much compunction, and promises to forsake the forbidden way. Now should she cease whoring, wou'd she not cease to be a whore, and by consequence, ceasing to cuckold me, should I not cease to be a cuckold? If Apollo be of this opinion, it would be of great comfort, not only to many eminent traders, but also to here and there an honest Gentleman, who would live in hopes of seeing an end of their disgrace?

But if my horns must always be my fate,

I'll gore to death all who affront my state.

A. Most exceedingly exalted cuckold, in the most extraordinary degree! Very sorry we are, we cannot give you the comfort you wish; for should not your wife's compunction forsake her with her qualms, (which is yet to be fear'd) as a crack'd glass, tho' you crack it no farther, will always remain a crack'd

glass; so she being once a whore will always be one, and by consequence you always a cuckold. All the comfort we can give, is to let your patience grow in proportion with your horns, and to consider it is some comfort to find your condition not worse than many of your neighbours; and farther consider, that should assaults upon your reputation by quarrels turn to personal assaults, your wife has made some compensation by arming your head in your defense.

Advance your front then like a mountain-bull,
Till your foes tremble at your branched scull.

Q. Sirs, What are the utmost effects of joy and sorrow; and how do they work on our affections?

A. When the soul is extended with joy, and drawn to its utmost sphere of irradiation, the animal spirits stir up most delightful and pleasing imaginations, and actuating the nervous system cause the eyes, face, and other members, as it were to shine and leap forth; and the præcordia being enlivened by the influence of the brain, deliver'd by the nerves, they pour forth the blood more rapidly through the whole body.

Q. Apollo, What odds will you lay, you keep up a year?

A. Great odds; the brains of a goose against yours.

Q. Is English one of the Languages spoken after the confusion of tongues at the tower of Babel?

A. If what some critics have affirmed were true, namely, that the *Babel-confusion* consisted not in the multiplication of Languages, but in the different acceptations under which the same words presented themselves to different persons, this would take away the foundation of the question; but tho' this be an hypothesis not to be admitted, yet the question will admit of as ready a solution, since the *English* tongue is a mixture of many Languages, and therefore not deriv'd from the above specified confusion.

*Q. Oft does my sluggish muse her pinions try,
With eager thoughts to court your Deity;
A panic fear sometimes enervates all,
So much she cannot soar this earthly ball:*

*Amaz'd with terror at the bold design,
 Lest she affronts Apollo or the Nine.
 Something at length, through Phœbus quickning light,
 Dispell'd her clouds, as swift as he the night :
 New vigour added to perform her task,
 And humbly of his godship this to ask.*

*Of what use watery store,
 Contain'd in membrane Pericard,
 Investing o'er
 The magazine of gore ?
 The question if not hard,*

*Is still above a mortal's shallow reach.
 We must but ask, you condescend to teach.*

*A. Oh ! Mighty bard, that with elaborate pains
 Dost trim thy muse in such scholastic strains ;
 That dost such learn'd apologies devise.
 As puzzle Phœbus, and the Nine surprise.
 Such thund'ring flights, as great Parnassus shake,
 From Horace plumes, and bays from Virgil take.
 To make a just return we don't aspire,
 Content alone to read, and to admire :
 But will our sense of gratitude disclose,
 And solve the query that you now propose.*

*That little store of watery-juice,
 The heart's performance does improve.
 Its chiefest use
 Is smoothness to produce,
 To make it glibly move.
 And thus, ('tis hop'd) without divine suggestion,
 We have expounded your immortal question.*

*Q. I'm kin to old Par,
 And have learn'd as far
 As most of the lads in the nation,
 My father's a poor man,
 Next door to a carman,
 A porter by occupation.
 He'd have me, I trow,
 To Cambridge to go,
 And so to make of me a statesman :*

*But I say nothing so,
Unwilling to go,
For I seem to be made for a tradesman.*

I beg your advice, Sirs,

May come in a trice, Sirs,

*For I'm sure that your patron Apollo
Is a prophet at least,
And therefore knows best,*

Which will be most useful to follow ?

A. Your own notion follow,

Your father's is shallow ;

*And tho', as a porter, with pains
Great loads he may bear,*

We safely may swear,

The least of his loads are his brains.

Q. Ye sons of Apollo,

Pray tell, if you're able,

Why most good nags stale,

Soon as litter'd in stable ?

This question resolve,

And I shall opine ;

Ye deserve for your pains,

A flask of good wine.

A. Hold generous querist !

No wine, we beseech you,

How you may be cheaper

Instructed we'll teach you :

For Apollo's amusement

Your question's too stale ;

But a farrier will solve it

For a pot of good ale.

Q. Ye British sons of God Apollo,

Whose sage advices thousands follow,

Give me a reason, (if you can)

Why human life is like a span,

In shortness, (if there lies the pinch,

'Tis somewhat longer than an inch)

Or do you so insist upon,

It must be just so short and long ;

*Why not a quarter of a yard,
 (That's my span, I have it measur'd)
 As well the length of life may be,
 As that 'twixt thumb and fingers three?*

A. As some are weak, and some are stronger,
 Some spans are short, and some are longer;
 Thus life's a span still, (there's the pinch)
 Like infants, some are scarce an inch.
 And if your span suits with your brains,
 Short life, alas! for you remains.

Q. *I walk'd on Milbank on a day the last week,
 With four of my friends, some diversion to seek,
 We met a young lady, brisk, airy and fair,
 Who with a maid servant was sauntering there;
 I kiss'd her with fury, and told her I thought,
 In her eyes I had met with the blessing I sought;
 Well pleas'd she appear'd, till her ugly fac'd maid,
 Who, to speak the plain truth, was an ill-natur'd Jade,
 Entic'd her to leave us with scolding and frowns,
 For why should she hold conversation with clowns?
 At this I grew angry, says I, you're uncivil,
 Your mistress an angel, but you are a devil:
 You tempt her like Satan, to fall from her bliss,
 And lose a gallant, by resenting a kiss.
 Now query if I have my breeding betray'd,
 And the Lady displeas'd in affronting the maid?*

A. Why really your case is a little obscure,
 It must on her temper depend to be sure;
 Perhaps she'll forgive your affront for your kiss,
 But that will be still as her ladyship is:
 You've your folly at least, if not breeding betray'd,
 For who'd win the mistress, should first kiss the maid.

The Surprise.

TO Sylvia long my vows I had confest,
 With sighs might pierce an adamant breast:
 But still my passion no returns cou'd gain,
 But scorns and frowns, with never, and in vain;
 At length I saw beneath a myrtle shade,
 In floods of tears, the lovely cruel maid.

Amaz'd

Amaz'd at what cou'd melt her frozen heart,
 I gently prefs'd, she wou'd the cause impart;
 On that, her humid eyes began to move
 Tow'rds me, I own she cry'd, at last I love.
 No more said I, the blessing is too great,
 And storms my breast like some stupendous fate;
 Tumultuous raptures revel in my soul,
 Too much for human nature to controul.
 But when my vi'lent passions, taking vent,
 In extasy had all their vigour spent,
 Fond youth, said she, you err, I love, 'tis true,
 With ardour, but, alas! it is not you.
 Now shew your love above your int'rest wrought,
 And let young *Strephon* to my arms be brought;
 He'll hear his friend: You've such a moving strain,
 Sure, when for me you cannot move in vain;
 If for your self you urg'd so well before,
 You'll better plead for one you love far more.
 Much more she said; but struck with the surprize,
 Her words fled from my ears, her image from my eyes,
 Sunk in death's cold embrace, and gloomy night,
 But ah! too soon again return'd to hated light.

The following question (if not a counterfeit) is of so peculiar a nature, that (tho' of an unusual length) it will not, we presume, be the less acceptable; and therefore we have inserted it entire, without any alteration or contraction, that the genuine thoughts of the disconsolate querist may be the better judg'd of.

Q. Gentlemen, I am lately return'd from the East-Indies, where I have followed a course of pyrating for upwards of 20 years; by which means I have got enough to maintain me in England: but being under trouble of mind for the many murders and robberies I have committed, for which it is out of my power to make satisfaction, I desire your advice for my future behaviour, in order for making my peace with God almighty. My long continuance in that wicked course of life has given me an opportunity of being acquainted with most of the pyrates in the Indies; their haunts, force, places of refreshment and rendezvous,

in all seasons of the year, which they are forced to observe by reason of the Monsoons; likewise their strength, of what nation, &c. I have by me near twenty of theirs and my own sea journal books, some of which are the observations of the best artists: these give such exact accounts of the winds and currents, and such exact draughts of most ports, havens, bays and coasts all over the East-Indies, as I never found any thing like it in any of our common charts and sea draughts, which are generally erroneous; likewise the variation, Longitudes, &c. all which, upon a publication, I am sure would be acceptable both to the merchant, honest mariner, and hydrographers. But how I shall make it public, I desire you to advise me; for as soon as ever it comes to light, I shall be found out, and am then sure to be hang'd; for there are now in England, to my certain knowledge, those whom I have plunder'd, but they know it not, neither do my poor relations, whom I daily see, and would relieve, but dare not, for fear of discovery. I beseech you, for God's sake, Gentlemen, to give me such advice as may ease my troubled mind, and enable me to make my peace with my offended Redeemer?

A. Since you can do such eminent service to the public, the very principles of heathenism encourage you to devote your self to your country's good. Tho' the critics forbid us to propose the example of a *Roman Decius*; tho' the story of an *Athenian Codrus* be not recommended with undeniable authority; yet from ancient records we may assure our selves, that multitudes of the *heathens* (were they in circumstances according to yours) would have determin'd their behaviour in so remarkable an instance, without the irresolution of seeking for advice: but when we proceed from Heathenism to Christianity, to a religion the most heroical, the most public-spirited of any, to doubt in so memorable an affair, were in a manner to renounce our baptism, and, in the language of St. Paul, to deny the faith, and be worse than an infidel. As I have loved you, says our blessed Lord, so ye also love one another. If then his love must be the standard of ours, you fall short, exceedingly short of so
divine

divine a pattern, if in a case so every way extraordinary you have no regard to those expressions of *St. John*, *Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren*; and yet you are not at such perfect liberty as that the sacrifice you should make of your self might be a free-will offering; no, you have injur'd, notoriously injur'd the very persons, in whose behalf you should devote your self; and restitution sure is a necessary ingredient of true repentance. 'Tis true, you cannot recal the lives of those whom in your cruelty you slew; but will you not repair the breach, by so uncommon a benefit to their posterity? and yet you will not run so great a risk as you may perhaps imagine; for her Majesty has more of the parent in her (unless she should see particular reason to the contrary in her princely wisdom) than not (out of tenderness and compassion, not indeed to you, but to her innocent, to her loyal subjects) to grant you her gracious pardon; that you may be put into a capacity of being an evidence: but if you will send a private letter to one of her Majesty's Secretaries of State, he will advertise you in the *Gazette* what you may depend upon.

Q. *Why is Low-sunday call'd Dominica in albis?*

A. *Easter* and *Whitsuntide* in the ancient Church were the stated times of baptism; and it was the custom for the persons baptiz'd to wear *albas vestes*, white garments, as an emblem of spotless innocence, which is thus express'd by *Venantius Honor* (an old christian poet)

Fulgentes animas vestis quoque candida signat;

Et grege de niveo gaudia pastor habet.

A. splendid vest refulgent souls denotes,

While on his milk-white lambs the shepherd dotes.

And as it was the custom to wear the white garments a whole week after baptism, so they who were baptiz'd at *Easter* left these garments off on *Low-sunday* (the Sunday after *Easter*) at which time they were

laid up in some repository in the church; whence *Dominica in albis*, or *Sunday in white*.

Q. How could the projectors of the New-river-water know that the water could be conveyed from Ware to London?

A. As this belongs to the art of surveying, so the method is mechanically perform'd by the use of three instruments, namely water-level, and two station-staves, with moveable vanes on each of them. And because the distance of London from the spring-head at Ware may seem surprizing, observe that the mechanical performance is carried on by a great variety of stations.

Q. Pray, Gentlemen, declare your opinion of jealousy, what it is, and from whence it proceeds, and by what means, if any, that unhappy passion can be removed?

A. Jealousy is an ill-favour'd bastard of love, oft proceeding from a consciousness of one's own defects. The best cure, we think, is to give a free liberty; for restraint often creates a real cause for it, it being natural to imagine more than there is in forbidden fruit.

Q. I desire you to resolve me one question, that is, who was the first inventor of conjuring?

A. Doubtless, you suppose Apollo a conjurer, to pick out your meaning by your spelling; but he disclaims all knowledge in the art, and allows the devil the honour of the invention.

Q. Tho' perhaps you may think it a shame for me to own it, yet so it is, that altho' I am near 70, I am extremely in love with a young Lady at 16. If you will write a few persuasive lines to the Lady (which upon honour I will shew her) and if they prevail, I will invite you all to my wedding dinner. This I must tell you by the way, I have gold enough.

A. Madam, we are prevail'd upon by the old Gentleman, to acquaint you with what great benefits are likely to accrue to you from an intermarriage with him. First, you are likely to pass your days in the hearing of grave admonitions and reverend old saws, as much to the purpose as any thing belonging to him.

him. At night his phthifick will serve for the use of a repeating-clock, to count the hours by, which is all the disturbance he is likely to give you. His flannels and searcloths will keep you in constant mind of your mortality. If you are wantonly inclin'd, his kisses may cure you even to an aversion to the whole sex. If your fancy is set on youth, consider, he may soon grow to be a child again, and so you will meet the very earliest bloom of youth; nor can he have just cause of jealousy, since we know not wherein he can be wrong'd. You are likely to be absolutely free also from all perplexing concerns through fears of losing him. But then, Madam, he has GOLD enough: 'tis true indeed, you may never get at any of it, and then it is, as it were, no Gold; therefore we will not insist on that, if our other motives will not prevail.

Q. If between a Gentleman and a Lady the ceremony of marriage is perform'd by one in a parson's habit; the one knowing him to be no parson, and the other thinking he is, whether is the one married, and the other not? or are both married, or neither?

A. They are both married; for while the man imposes on the woman, he obliges himself by giving her a dependance on his sincerity.

Q. A lessee for ninety years demises to another for 60 years from his death, is the lease good?

A. If an able counsellor hath given it positively under his hand, it may chance to be so.

*Q. When this machine in wild confusion hurl'd,
The dreadful trumpet shall untune the world:
When heaven and earth with fervent heat shall burn,
And to their primogenial form return:
When hills in vain shall skreen the shaking rod,
And mountains intercept an angry God:
When justice shall its dread tribunal place;
And summon to the bar our guilty race;
Why must the Son decree our final state?
Why he pronounce our everlasting fate?*

That

*That 'twill be so, the mouth of truth has taught;
The reasons why, from you are humbly sought?*

A. Why not the Son our judge? for who so fit
Upon th'august, the awful bench to sit?
This judge is *Man*, and therefore will forgive,
And suffer frail mortality to live.
The judge is *GOD*, and therefore will pursue
Our guilt, expos'd to his omniscient view.
Guiltless he suffer'd once; and shall we grudge,
If innocence accus'd commence a judge?
'Tis just that *Pilate* should a *change* deplore,
And dread his frowns, whom he condemn'd before.
For rebel-man he paid the price alone,
And shan't he be allow'd to judge his own?

Q. Senseless and cold, my sighs can't move
Her frozen breast to think of love.
Now since my fire can't melt her snow,
And passion still does stronger grow,
Tell how her soul I may inspire
With love, or teach me to retire?

A. Address her in the softest strain,
(Smooth numbers rarely move in vain)
With down of *Cupid's* wings your dart
Be fledg'd, those seldom miss the heart;
Then watch her minutes, when inclin'd
With poems to regale her mind,
Low at her feet your off'rings lay,
And let them all your griefs display;
Let them your fervent flames reveal,
Your truth, your constancy and zeal;
Let them your torments so express,
That even she may wish them less.
In dying accents let each line
More sadly flow than brightly shine.
All this unfeign'd will pity move,
And pity introduces love.
But if you find she still remains
Insensible of all your pains,
Be sure you have mistook your prize,
Which will not to your hopes arise;

And

And that she's not a soul, by this,
Can answer your expected bliss ;
Which thoughts will quench your am'rous fire,
And then you may with ease retire.

*Q. Bright God of the lyre,
Who thy sons dost inspire,
To this question, I pray, send an answer ;
Why Apollo still chuses
Nine Ladies for Muses,
'Tis a sign that he ne'er liv'd in France, Sir.*

*From their old Salique law
We an argument draw,
For the Ladies their little respect ;
Why should not your father
Our sex much the rather
For so learned an office elect ?
Should we suffer our spouses
To govern our houses,
As o'er learning Sol gives them commission ;
They by that example,
On our selves soon will trample,
Which would bring us to a wretched condition ?*

*A. Bold querist beware
How you Phæbus compare
With France's tyrannic protectors ;
For since wisdom's abode
Is entail'd on that God,
He's best able to choose us directors.
From the fair sex's charms
Spring those witty alarms
That advance the dull rhimer to poet ;
From their bounty and laws
We desire applause,
As the scenes of our Government show it.
Does not Britain rejoice
With a general voice,
In the reign of illustrious ANNE ?
Did not Numens obey
An effeminate sway,
Why not then the poetical clan ?*

Spurn the Muses no more,
 But their pardon implore,
 Lest the Ladies as spurious esteem ye;
 And recant to your wife
 This impolitic strife,
 Or a cotquean by merit we'll deem ye.

Q. Pray good Mr. Phœbus,
In solving of queries so slow,
If no better you heed us,
The reason, by George, I must know,
How partial Apollo can be,
Whose influence ought to extend
By fate's never erring decree
To all the world's end;

Or else, by the powers above,
Since the affront you begun,
I'll complain to great Jove,
Like Joshua, to put a stop to the sun?

A. Pray good Mr. Querist,
 If still to full sheets our lines flow,
 Thou but foolish appearest,
 To ask why we don't farther go.

Say, should you appeal to great Jove;
 The ass through his case he would find,
 And no other answer you'd move,
 But a puff behind.

Should Apollo stumble like you
 In your wretched salt'ring verse,
 His rise he'd ne'er renew,
 But without Joshua's stop stand still of course.

Q. The answer you sent to
 The question I lent you,
Is n't sufficient your querist to serve, Sir;
For you have not told yet,
If lawful you hold it,
At my marriage to make a reserve, Sir.

Supposing my way
To be false when I say,
Honour and obey,
You then hope the man may

Make a reserve, that he may perplex me.

Since you are so civil

To wish me this evil,

When you're in that state, may she plaguely vex ye.

But, generous souls, 'twas bravely done,

When you forgave your debtor,

In hopes that you will still go on,

I've sent the other letter.

A. What'er's your pretence,

We believe you've more sense

Than to doubt, if evasions may be

Of lawful intent,

Or to say what's not meant,

Can with virtue or honour agree.

If in solemn way

To your spouse you shall say,

Honour and obey,

Yet the contrary way

You mean, and so speak with deceit ;

Ever after but few

Will believe you'll be true ;

So the frolic will end in a cheat.

*Nor do's it suit *Olinda's* wit,*

To pitch on such a fool

That cannot find when he is bit,

Or methods how to rule.

Advice to a young Lady in her prime.

BEhold what lustres now adorn

The glowing beauties of the morn ;

How fresh the bloom and buds appear,

What scents perfume the fluid air ;

The blushing rose with sweet delight

Regaling both the smell and sight ;

The pearly dew with glitt'ring pride,

And all the charming scenes beside.

Behold 'em now, and then anon,

Say, where is all their glory gone ?

Thus *Sylvia*, thus 'twill be with you,

Tho' now you shine like pearly dew ;

Tho'

Tho' now your charms more sweets disclose,
 Than those flow from the blushing rose ;
 Tho' now the morn less lustre yields,
 And all the beauties of the fields ;
 Such is inevitable doom,
 Old age, alas ! will quickly come ;
 When, what we so admir'd before,
 Will ne'er have pow'r to move us more.
 Then, *Sylvia*, now you're in your prime,
 Be frugal of your precious time ;
 Regard with love your faithful swain,
 Now, whilst you absolutely reign,
 Your influence past will ne'er return again.

Q. The disciples said to our Lord in John ix. who hath sinned ? this man, or his parents, that he is born blind ? To which he makes this reply, Neither hath this man sinned nor his parents, but that the works of God might be manifest. From hence some gather the doctrine of pre-existence. Your opinion of the matter ?

A. The passage does no more than prove, that *pre-existence* was a notion common among the *Jews*, but our Lord might not think fit to rectify their error, but only to assign the true cause of the man's being born blind. If therefore *pre-existence* be a mistaken notion (as we think it is) his meaning is, that in case there had been such a thing as *pre-existence*, yet the sins he might have committed in his pre-existent state would not have been the cause of his present blindness.

Q. Whether if a man (not by ill husbandry, but by losses) be rendred incapable of satisfying his debts, his creditors, by the law of God, may deprive him of his natural freedom, by keeping him in prison during life ?

A. To detain an insolvent debtor in the confinement of a prison, it is unchristian, it is impolitic, it is unmerciful, it is unjust. It is unchristian, because the laws of Christianity are full of tenderness and compassion. It is impolitic, because our forgiveness of others is a necessary condition of our own forgiveness. It is unmerciful, because mercy rejoices
 against

against judgment; it is unjust, because liberty is more than equivalent to money.

Q. *Is it not a sin to borrow more money than we have a probable prospect of repaying?*

A. It is undoubtedly a sin, if the person we borrow of be unacquainted with our circumstance, and consequently cheat him. But if we give him a sincere account of our affairs, we may borrow without any prospect of repaying, since *volenti non fit injuria*, we cannot injure the willing man; and every one may be allowed to say, may I not do what I will with my own?

Q. *Some men believe, that once in Christ and ever in Christ: if it be so, what need was there of this admonition, Let him that standeth take heed lest he fall; for surely to stand, according to the phrase of Scripture, is to be in Christ?*

A. We think you have given an irrefragable answer to your own question.

Q. Gentlemen, *I lately met with a remark on the 4th verse of the 53d chapter of Isaiah, that did a little surprise me. In our English Bibles (the last clause of the verse) smitten of God, and afflicted: but my commentator says it should be rendred, God himself smitten and humbled. If this be true, I think it is a flaming sword against the Socinian heresy.*

A. We suppose your commentator to have expounded the clause in the sense you mention, because God in the *Hebrew* original is without a prefix: but the context will no ways admit of this interpretation; for this supposes the person spoken of to be owned as a God, whereas the preface to the chapter complains of incredulity, who hath believed our report? but we have yet a whole magazine of flaming swords against the *Socinian* heresy.

Q. *Could not England be completely happy without the commodities of foreign nations, excepting sugar?*

A. Few countries in the world could better subsist upon native commodities than *England*; but providence for wise and excellent purposes has made mutual

cual commerce to be useful, to be necessary. Hence we are put in mind to esteem every one our neighbour, tho' at never such a distance from us; hence arts and sciences, learning and religion travel with the sun, and are propagated thro' the world from a scanty confinement within themselves. The *Muscovites* were over-run with barbarism, the *Chinese* with an over-weening opinion of themselves; in evidence of the latter, we appeal to that common saying of theirs, that they have two eyes, the *Europeans* one, but the rest of the world are blind. But we may retort it upon themselves, and accuse them of blindness in this particular, however quick-sighted in other matters.

Q. What is the reason that boys on Ascension-day fight?

A. All know that the processions on that day is in visitation of the bounds of the parish. The reason of their fighting may be from a natural inclination in mankind to defend the boundaries of their native country.

Q. I beg the speedy assistance of Apollo, to direct me how to advise a dear and valuable friend; who is a prudent young Lady, courted by a widower that hath children with all the demonstrations of love and honour that mortal man can be capable of expressing; and one convincing argument of his affection (which I look upon as a rarity in this age, when money is the chief motive that creates love in the hearts of men) he generously offers not only to leave her fortune, which is a very handsomone, utterly untouch'd by him and for ever at her own disposal, but will settle a very good one upon her out of his estate, which he can do without wronging his children. He is a sober man, and untainted with the vices of the age. Query, whether this Lady's prudence can be suspected in accepting this Gentleman for her husband, or mine, should I advise her to it?

A. The Lady ought to consult her own disposition and inclination, how far she can bear with the trouble of others children; as also to consider, that in that state, and in other states and conditions, some things must be born with; then whether that trouble with a person

person of so fair a character may not be higher than what she is likely to meet with elsewhere. Upon the whole, if she can conform herself thereunto, we think it will rather recommend than reflect on her prudence to accept him, we mean, if this be the only objection.

Q. Pray tell me the reason from whence spelling first began?

A. It began with the use of letters.

Q. What is the muscular motion?

A. It is the contraction and relaxation of the muscles.

Q. It being usual for a woman with child, disappointed of her longing, to mark the child with what she had long'd for, I desire to know, if she had long'd for a kiss, what mark the child would have? I am curious (perhaps you'll term it impertinent) to enquire this, because a Lady once long'd to kiss me at a time I had a great inclination to see London, and was obliged to return three miles to kiss her, when I was upon the road to what I better lik'd.

A. Perhaps it might be mark'd with that particular feature of yours, that so charm'd the lady into a longing to kiss you.

*Q. Ingenious Sirs, since you've oblig'd the town,
How many idle pamphlets are laid down!
That fly like mists before the glorious sun.
Criticks with envy your bright pages read,
And struck with awe sink down their conscious head.
Go bravely on, your mighty task pursue,
And every learned bard shall yield to you.
The British genius in your paper shines,
And flowing fancies grace your charming lines;
Whilst those, who are in cloudy doubts involv'd,
Repair to you, to have their queries solv'd?
And there more true, substantial things are told,
Than e'er the delphick God could speak of old.
Since here of late each rhiming fellow
Troubles with queries wise Apollo,
For once (if I may be allow'd)
I'll join among this scribbling crowd.*

*Tell me thou mighty potentate,
 Thou prince of fam'd Parnassus seat,
 Th' opinion of a single life?
 Or is it best I take a wife?
 Indulgent nature made me free
 Blest with the sweets of liberty;
 Shall I a woman's charms adore,
 And yield that freedom to her pow'r?
 Are there in matrimonial chains
 Sufficient joys to recompence their pains?*

A. All true substantial joys and pleasures wait
 (When equal join'd) upon the marriage-state;
 We've then a bosom friend, which doubtless is
 The most consummate, sublunary bliss:
 The all-wise in paradise this sanction blest;
 And sure th' omniscient knew our natures best:
 So sacred heav'n it self the sacred knot allows,
 The church is term'd our blessed Saviour's spouse:

But when unequal rage, or tempers join,
 Or nuptials fram'd to manage a design;
 When blooming virgins are to titles sold,
 Or men their daughters prostitute for gold;
 When vicious inclinations tempt to range,
 Or fickle dispositions lead to change;
 Ten thousand miseries the state attend,
 Which but with life (oh dreadful sound!) will end.
 Yet this reflects not on the sacred tie,
 But all these evils on depraved nature lye.

Q. O Birtish Apollo,
 Whom men do so follow,
 As being a God very wise;
 If it be'nt too much labour,
 To counsel a neighbour,
 I make bold to ask your advice.
 My trade, Sirs, is learning,
 Where I find but small earning,
 Notwithstanding the pains I take,
 For I'm damn'd, like a fool,
 To the noise of a school,
 And I fear my brains shortly will break.

I there-

*I therefore intend,
My life for to mend,
Though I have but small drink and coarse diet.
Tell me how I shall be,
From so sad a life free,*

And enjoy the most silence and quiet?

*A. Our labours each day,
Might inform thy dull clay,
The industrious alone we advise ;
Whilst the slothful mean slave,
Who shuns all is brave,*

*Is offence to our radiant eyes.
The soldier with toils
Marches o'er burning foils,
And honour pursues in the chace ;
Whilst his aspect erect
Our beams does reflect,*

*And we view our bright form in his face.
But small-beer and ease,
It seems will more please,*

*For which thou appear'st to be made ;
Then fly from our sight,
As fitter for night ;*

Or to stretch thee or loll in a shade,

*Q. Long have I strove with earnest pain,
To find a cure for love,
But never could relief obtain,
Or e'er my cares remove ;*

*Tell me, Apollo, by what pow'r I may
Banish the airy phantom quite away?
Volumes I've read, but all in vain,
I ne'er can be at ease,
For love with arbitrary reign,
Boldly usurps my peace.*

*Sometimes I call in reason to my aid,
But reason by wild fancy is betray'd.*

*I know 'tis much beneath a man
To be a woman's slave,
But yet I fondly hug the chain,
And all my sense deprave.*

Daphne

*Daphne I love, tho' she was coy to thee,
Perhaps, Apollo, she'll prove kind to me:
If not, alas! instruct me how to find,
Some speedy comfort to my troubled mind?*

*A. Fond mortal! thy presumption's vain,
T'attempt fair Daphne's love;
Which we our selves cou'd never gain,
The brightest God above;
Tho' drest in ev'ry glory of the skies,
Ador'd by all, but her relentless eyes.
Dread'st not our flames like fate will light
On thy uncommon road,
Or flashes from her eyes more bright,
To rival thus a God.*

*Cease then thy suit, and think we favours give,
To hear thee thus presume, and let thee live.*

*Q. I treated some friends
All last summer in town,
In hopes of amends
For what I had done.
They promises made,
That when they got home,
I should be repaid
For civility shown.*

*Not a chick have I yet
Receiv'd from these men!
Pray teach me to treat
Such fellows agen?*

*A. When you treated your friends,
You'd their company in town
That made you amends
For civilities shown;
And the treatment they met
With your flat conversation,
E'en made 'em forget
To make retaliation.*

*Then since your dull chat
Gave offence to these men,
Treat 'em only with that,
When invited agen.*

Q. Gentlemen, I am a soldier of fortune ; I have been six years in the army, yet she has not favour'd me with a commission ; I have vanity enough to think I deserve one ; and I am proffer'd one upon this consideration, if I make my application to a certain lady, who for thirty guineas will use her interest with my colonel in my behalf. Now, tho' I can make friends to raise the money, and have a great itching after a commission, yet I have some dispute with my self, whether to accept one upon such terms. First, because I think it a diminution to my honour to bear a commission that is purchas'd with money : and secondly, because I know not what the Lady is to give the colonel in lieu of such a favour, for I know he'll do nothing for nothing ; and on the other hand, if I do not make use of the present opportunity, for aught I can see, I may go without one all the days of my life. Your advice is desir'd, &c.

A. We have seriously read over your case, and cannot see why you may not as honorably bear a purchas'd commission, as many others do of equal courage and doubtless equal merit with yourself. As for your six years service in the army, that does not at all entitle you to a commission ; and you may partially suppose yourself a man of merit, whilst others may think contrary. The sum of money mention'd, we presume you give by way of compliment to the Lady for this commission ; which may probably, out of a friendly respect to the Lady, or by way of return for other obligations, be granted by the colonel. As for her giving him any thing in lieu of it, we know not what you mean by it : but if you suspect with reason any private male practices between them, you must take care not to be the author of such. But if you refuse the commission chiefly in respect to its purchase, we conclude you to be more nice than wise.

Q. Whence proceed those spots in men's and women's faces, called freckles ? And if ye please to tell me the best way to get those spots out without damaging the face, you will oblige your servant. J. G.

A. The matter, from whence those spots or freckles arise, is a thinner portion of the cholerick humour,

allured outwards by the face of the sun attenuating it. Which attempting an evaporation is fixed to the cuticula, or outmost skin, which it cannot pass through. And that this defœdation proceeds from choler, or other yellow scums of the blood is plain, since it is chiefly familiar to those that have yellow hair. As for prescription in this and other cases, we refer you to the physicians, that being foreign to our purpose.

Q. Is there any universal being (under God) without a composition of individuals?

A. Were there such a being, it could not be called an universal being, since the logical term, universal, is applied to a species, as comprehensive of its individuals. And, since the phoenix (*that rara avis in terris*) is a creature of the poet's making, and not of God's, we are of opinion, that there is no finite being in the universe, but what consists of individuals: For as neither nature nor revelation afford us so much as a single instance, so it seems below the regard of almighty wisdom, to frame so particular, so solitary a being. And since the very unity of the Godhead is itself communicated to three subsistences, this perhaps may be a farther bar to the singularity of a creature.

Q. Worthy Sirs, I beg the favour of you to resolve the following query: Who has been most serviceable to the world, the priest who found out the use of gun-powder, or the soldier who invented the art of printing?

A. We shall demonstrate, as briefly as we can, the good and ill effects of these inventions, the more satisfactorily to answer your question. And first, The expeditious manner of publishing large volumes by the art of printing has undoubtedly given vast encouragement to the study of all sorts of learning; since the extravagant charges of paying scribes for copying manuscripts is hereby taken off, and much greater numbers may be had for much less money, by which means the books publish'd in one country, are spread over another; and *knowledge*, formerly confin'd to one part of the world, is become universal.

But on the other hand, the same opportunity has encourag'd the propagators of *heresy* and *schism*, *rebellion*, and all other vices, to scatter their *malignant* doctrines about the universe; to sow the dangerous seeds of *animosity* and *sedition*, to raise new sects, and open new divisions, even to the shaking the very columns of religion and humanity: An *evil*, that, in our opinions, has very much over-balanced the *good* of the invention. Now let us consider the *consequences* which have attended the use of gun-powder, and we shall find that, instead of encreasing, it has lessen'd the effusion of blood, and mighty heaps of former slaughter. We hear nothing in our times of the hundred thousands that so often fell in ancient battles; we have now a cleaner art of war, and move with more dispatch, and far less havock; by which it plainly appears, that this invention has prevented the spilling great quantities of human blood, and is consequently preferable to the former, whose dangerous effects have often prov'd it fatal both to our religion and government.

Q. Gentlemen, I was lately seiz'd with a very violent passion of love, for a young Gentlewoman, that has no great share of beauty, or good nature; and not one farthing to her portion. And I am sensible, if I cherish this love, and marry her, I shall ruin my self. So that as often as I think of her, (which is almost continually) I object to myself her deficiencies of beauty, good humour, and portion, in hopes to lessen, if possible, the extremity of my passion. But I have found this, and all other means ineffectual; wherefore I beg the favour of you to instruct me what I shall do in this miserable condition; and to tell me, if possible, some way or other, to remove the violence of that love, that even against my will threatens my ruin?

A. A miserable case indeed, since those dreadful characters of ill-natur'd, ugly and poor, are of no force to suppress your flames. Out of our commiseration, therefore, we have consider'd your case, and shall explode the old antidotes of hanging, drowning, &c. and if ill-nature, deformity and poverty, shall not be effectual in

saving you from the impending doom of scolding and beggary, we shall, lastly, recommend you to the sovereign remedy of *Gordonius*, viz. whipping and fasting, in allusion to the old versicle.

Sine Cerere, & Libero, friget Venus.

When *Bacchus* and *Ceres* their bounty deny,

Away the fond goddess of *Cyprus* will fly.

Q. One of the honestest lawyers that ever you shone upon, who has got a prodigious stammering in his speech, prostrates himself as an humble supplicant to your shrine, to be relieved in the premisses; for what is a lawyer without tongue? And your petitioner will ever pray, &c.

A. *Apollo*, taking your petition into consideration, thinks your reason somewhat shallow, or you would never have applied yourself to a business you are so very ill qualified for the practice of; but considering the nature of your profession, we can only advise you to make some monied client fee you heartily, and if that fails to set your tongue at liberty, there is no other remedy, you must e'en continue, as you are, an honest LAWYER, and be dumb for ever.

Q. Some persons, at the accidental death of a child, or near relation, are so surpris'd, as not to recover common reason again, and others the contrary: Whence does it arise?

A. In an extremity of grief, (in weaker constitutions) the spirits inhabiting the brain, being overthrown and troubled, put on fearful imaginations; whence the whole *man* is enervated: and the præcordia being contracted, or bound together, by reason of the nerves carrying the same affectation from the brain, restrain the blood from its due excursions; which being heap'd up in the same place, that great oppression of the heart is caused, and consequently, the regular dispensation of the spirits may be hindred. But in the stronger and wiser sort of men this passion is moderated; they being indued with a richer texture of blood and greater portion of spirits.

Q. It is proper only for men of your sagacity to answer questions of judgment. I am too well convinced of yours to deny my self the satisfaction of asking, Whether in case
of

of a strict friendship between two persons of a different sex, it would not be a cruelty inhuman, and a certain mark of unkindness ; nay, an essential breach of that friendship, should he without any just call or obligation, put himself upon making a campaign, tho' he knew at the same time it would break the heart of Amaret ?

A. 'Tis ten to one, Madam, but your value for the person of this Gentleman holds a false light to your reason, and represents the noble call of honour, which urges him to the war, as a breach of the friendship contracted betwixt you ; when in our opinion, you ought rather to believe it an emulative zeal, which pushes him forward to imitate the brave examples of his countrymen : that having purchased laurels by his valour, he may lay them at your feet, and deliver up himself your Mars, into the arms of you his Venus.

Q. *A Gentlewoman having had for some considerable time a strange weakness fallen into her arms, insomuch that she is quite disabled of helping her self any ways with them. Gentlemen, pray your judgment, what may be the cause of this distemper ?*

A. From the account you give us, we can suppose this disorder to be no otherwise than paralytic. If it had been attended with pain, we might have suspected a rheumatic cause ; but from such a superficial description no just derivation can be discovered.

Q. *I desire to know of Apollo, why milk is white, and not red, since it's made of blood, as the old women say ?*

A. That assertion of your old women is not allowable by our modern Anatomists, who, with a great deal of reason, maintain that chyle is the matter out of which milk is made, and which indeed very much resembles it.

Q. *We are over a glass of wine debating on a perpetual motion, and not able to decide the question apply to your better judgments, and desire to know, whether there be any such invention in the world as a perpetual motion ? And whether Archimedes's sphere was really moved by one ? So, Gentlemen, to all your healths, A. B. C. D.*

A. We lately answered, that there could be no real perpetual motion, on account of the defect of matter. But if it be asked, if any such motion could be made in respect to art, supposing matter durable? We answer, there can be no perpetual motion effected by the now known principles of mechanism. All springs, balances, &c. lose of their force by continuation; and the attempt by the loadstone is opposite to reason. Nor do we believe *Archimedes's* sphere was mov'd by one; for tho' we are apt to believe that he had discovered some principles now lost, by which he could remove vast weights in a short space of time, whereas all principles now known require time in proportion to the weight they move: But those inventions, being chiefly for warlike engines, might probably be lost, as not being of use after the invention of gunpowder; but had he invented a perpetual motion, we believe it had not been lost; tho' we cannot affirm, that principles capable of such effects may not be discovered, and therefore would not discourage the inquisition of the ingenious. So Gentlemen, we pledge you, and the next toast is your healths.

Q. *I desire you will in your next be pleased to resolve me in the following question: From whence the custom of our wearing the wedding-ring upon our thumb, since when we are married it is put upon our fourth finger?*

A. We take it to be nothing else but a corruption of that custom of wearing the ring on the fourth finger.

Q. *What is the thing called Sperma Cæti?*

A. Authors have made a great stir about it, some taking it to be a kind of bitumen made of a sulphureous earth and salt; others, that it is the real sperm or seed of the whale: the moderns will allow that it proceeds from some part of the whale, but not from the genital parts; some of them having known it to be taken out of the head; and *Hoffman* in his comment upon *Schroder* tells us, that it is either the fat substance of the brain itself, or an oily liquor fused about it.

Q. *Having*

Q. Having heard for a truth that a person disguised in drink, coming home in a dark night, rode over part of a rapid river by the help of a narrow foot-plank, placed to supply that part of the bridge which was mending, and being the next day carried to the place where he escaped such imminent danger, died on the spot. As these facts are stated, what do you assign to be the cause of his death, and how did or could it operate?

A. The cause hereof may be ascribed to the great impression his reflection on his mighty danger wrought upon his spirits, which were hereby confused and inhibited from performing their wonted functions: and through such a failure of the animal faculty, the motion of the præcordia ceases, whence the blood stagnating within the ventricles of the heart, this mortal syncope may ensue.

Q. What do you think of the officers and soldiers killed in battle, fighting only for the sake of pay, and not for any love of their country?

A. Whether at home or abroad, it is sure a very great deficiency not to be inflamed with a becoming zeal for the welfare of our country. For this is to act below the generous principles, not only of Christianity, but of heathenism too. But a soldier may make the prospect of a livelihood the only object of his thoughts, and yet be willing that that livelihood be a lawful one. And therefore, tho' he proposes not to himself the public good. as an incentive to noble enterprises, he may yet consider his engagement in his country's service as an innocent employment. Whence, tho' he be very much to blame, (for who can excuse so ungenerous, to say no worse of it, a procedure) he is yet free from that other kind of guilt, which the querist seems to fancy him chargeable with.

Q. Who was the first inventor of the art of painting?

A. The most essential parts of this art are proportion, and expression of action and passion; which, as we read in *Exodus xxxi.* God bestowed as a peculiar gift on *Bezaleel* and *Aholiab*, whom he filled with his

spirit in wisdom and understanding, in knowledge to find out curious works, to carve, &c. The foresaid principally essential parts in painting and carving being the same, nay, we may suppose delineation (the first work in a picture) to precede carving, since the draught of a figure is made before they begin to carve it. After they began in black and white, the first Authors according to *Plin. lib. 35. cap. 1, 2, 3.* were *Ardices* the *Corinthian*, and *Telophanus* the *Sicyonian*; then *Cleophantes* the *Corinthian* brought up the use of colours, tho' principally but one; whence *Historiographers* called it *Monochroma*. *Apollodorus* the *Athenian* afterwards began the use of the pencil; *Cimon Cleondus* added much perfection by foreshortning. After *Paneus* began the art of drawing by the life; *Parrhasius* the *Ephesian* farther adorned the art, by bringing up the manner of shadowing; and *Apelles* added the last perfection, which was perspective.

Q. Your knowledge being as unconfin'd as your thoughts, I desire your solution of the following question. A paper being delivered to a Lady, upon forfeiture of a kiss each night before she went to bed, if she did not restore it to the same person, without adding to, or diminishing from it; whether she shall be allowed to cut out a piece of the paper, or put in another instead thereof?

A. By no means, for then she infringes both conditions; for she cannot put in another piece till she hath diminished it; and when it is diminished, 'tis an addition to put in another piece.

*Q. 'Tis said you are ready to hear,
And by advice redress*

*Misfortunes that attend the fair,
When virtue's in distress.*

*Then wretched I your aid implore,
For none more right can claim*

*To virtue, tho' distress'd and poor,
I've still preserv'd my fame.*

*A generous youth I once enjoy'd,
His fortune was his sword,*

Which

*Which oft with honour he employ'd,
For Britain's common good.*

*But, oh! by fatal chance of war,
Of all my hopes bereft,*

I destitute do now despair,

No expectation left?

A. Lady, cheer up, exert fresh charms,

Nor thus dejected be,

For they that deal in love and arms

Must disappointments see.

Virtue, that star which gilds your breast

With such resplendent light,

Shall tempt a sage from distant East,

That shall your worth requite.

And since the darling hero fell,

To serve the British crown,

His glorious name shall ever dwell,

Establish'd by renown.

Q. The opinion of the ancient fathers are mighty various and abstruse concerning the death of St. John the Evangelist.

A. They who say that he died a martyr, may be suppos'd to ground it upon Mat. xx. 23. where our Lord addressing himself to this Apostle, and his brother James, thus prophesies concerning them, Ye shall drink of my cup, and be baptized with the baptism that I am baptized with. But this prediction was remarkably fulfilled, when by the command of Domitian he was thrown into the dreadful caldron, but was miraculously rescued from the boiling oil; for then he was a martyr in intention, tho' not in fact.

They who say that he was translated like Enoch and Elijah, found their mistake upon John xxi. ver. 22. If I will that he tarry till I come, what is that to thee? But as this opinion is in a manner confuted by the succeeding verse, so St. John did really tarry till Christ came in the clouds of heaven, (in the strange phenomena that made their appearance in the sky) to avenge himself on the unbelieving Jews, and destroy those his obstinate enemies, who perversely said, We

will not have this man to reign over us. Besides, how a translation can agree with the expression, *What if he tarry till I come?* we know not. They who conclude from the foremention'd text, that he is now sleeping in his grave, and consequently in a state of insensibility, deny him an happiness enjoy'd by common Saints, who no sooner are dissolv'd than they are with *Christ*.

To pass therefore from fables to the truth. We subscribe to that account, which informs us, that at the very conclusion of the first century in *Trajan's* reign, he died a natural death at *Ephesus*, aged near an hundred years. And as he was also buried in that his metropolitan (as we may call it) city, so several of the fathers take notice, that in their time his tomb was still remaining in the church, which was erected to his honour, and receiv'd his name.

Q. Gentlemen, I can by no means agree to your explication of St. John about Abraham, but will give you one more rational; which I expect you will either confute or publish.

'Tis said, *Abraham rejoiced (or desired) to see my day, and saw it. Before Abraham was, I am: Or (as 'tis rendred by Grotius) I was first. Abraham saw Christ's day in the spirit of prophecy, he saw it as coming, not as present; he foresaw the time, when it should be.*

Secondly, *St. Austin has confess'd that Christ is said to be before Adam, not actually, but in the decree and ordination of God, in mente divina; and so St. Peter explains it, 1 Pet. i. 20. Who verily was fore-ordain'd from the foundation of the world (do you mind Gentlemen?) But what was made manifest (only) in these last times: In like manner, he is call'd the Lamb slain from the foundation of the world, which also can be explain'd no other ways than in mente divina, also in John xvii. 5.*

'Tis true, the Jews did not apprehend in what sense our Lord meant he was before Abraham; but neither did he care they should; for finding them averse from truth and piety, he often so spake to some of them as to perplex and affront their blindness and arrogance yet more, and not to instruct them. See for this Luke viii. 10.

A. Sir,

A. Sir, as you call our interpretation in question, so we beg leave to make a retaliation, and call your logic in question. *If the Lamb slain from the foundation of the world* must necessarily refer to the divine decree, because (as you say) it cannot be explain'd another way; by what logical connexion does it follow, that a different passage, which *may* be explain'd another way, must refer also to the same decree? If St. Peter says, (for we mind it, Sir) that *Christ* was præ-existent to the foundation of the world in the fore-ordination of God, does he therefore deny him to be præ-existent to the same foundation, by another manner of existence? Does the one any ways exclude the other? May not both be competent to the same Christ; the latter with regard to his Godhead, the former with reference to the union of the manhood with the Godhead? And this may equally confute your quotation from St. *Austin*.

Had our Saviour design'd no more than, by the sense you expound the passage in, to acquaint the *Jews* how, without absurdity, *Abraham* might have seen his day; it seems more natural for him to have said, *Before Abraham was, my day was*; but you forget to consider (which we wou'd intreat you to observe) that the *Jews* have here alter'd the nature of the question, when they say, *Thou art not yet fifty years old, and hast thou seen Abraham*? But now, had *Christ* only answer'd, that he was præ-existent to *Abraham* in *mente divina*, or the divine decree, this indeed is a reason why *Abraham* might have seen him, but surely none at all why he might have seen *Abraham*; and yet the latter is the question immediately put to him by the *Jews*: You therefore have your eye too much upon our Saviour's first sentence concerning *Abraham*, and therefore take no notice, how the *Jews* in their reply had turn'd the question.

But in the instances you produce, there is no such expression as *I am*, which can denote no less than an eternal Being; and therefore on this account also

they prove nothing against the interpretation we have given so remarkable a passage.

Q. What is the meaning of that expression in 1 Cor. xv. 29. Why are they then baptized for the dead?

A. Not to take notice of an opinion which depends upon a custom not in being in this Apostle's time, we agree to that exposition of St. Chrysostom's, Why are they then baptiz'd in expectation of the resurrection of the body? Or, which tends to the same purpose, Why are they baptiz'd for the benefit (for so the Greek particle may signify) of their dead bodies? Namely, that tho' they must be sown in dishonour, they may be rais'd in glory.

Q. We read in the Psalms and other places concerning the Leviathan: Now I desire to know by what name we call this fish now?

A. We call it a Whale.

Q. Your opinion of the words of St. Mark ix. 49. For every one shall be salted with fire.

A. Some expound it thus: As salt is a preservative from, and a symbol of incorruption; so the import of the expression is, that the persons intended in the preceding verses shall be always burning in unquenchable flames, and yet never be consum'd.

Others expound it thus: For every one (that, namely, would be saved) must undergo the fiery trial, must resist the most severe temptations, such as cutting off an hand, &c. mention'd in the foregoing part: And this latter exposition seems best to agree with the succeeding context.

Worthy and illustrious sons of resplendent Phœbus, from a just consideration of the mean and low conceptions of us poor groveling mortals, and the powerful and illuminating rays of your divine genius, by whom are dispel'd and scatter'd all the dark clouds and thick mists of human imperfection and weakness; I at last, amidst the numerous throng of votaries, approach your altar, but with this previous postulatum, that your godships would be more extensive and particular in the explication of the subsequent problem,
which

which will be a singular instance of the favour confer'd on your devoted servant and admirer.

Q. Why do frogs, toads, serpents and other more poisonous reptiles, immediately upon being transfer'd to Crete or Ireland, die, notwithstanding all the care and precaution imaginable to the contrary; (the two fore-cited Islands being the only places we read of, exempt from those kind of creatures) whether we may look upon it as a blessing or curse to those countries, and consequently whether better or worse for the health of the inhabitants?

A. Through the benignity of our largifical essence always inclin'd to succour the egestuosity of our votaries conceptions, and to inlighten their offuscated intellects upon the least petitionary susurraton, we will now descend from our innubilous empireum to infuse some rays of knowledge for solving the problem of our obsequious querist, so far as is fit to be communicated to the humble spawn of earth; nor presume at farther inquisition, altho' you come at the head of an army of frogs, toads and serpents; since the mere privation of our rays is sufficient to reduce you and them to your first contemptible principles.

In the first place know that your assertion is not true in all its parts, for your geographers will acquaint you that there is a sort of spider in Crete, called *Phalangium*, whose biting is mortal. And as for Ireland, frogs have been carried thither lately, by one of that country, which have considerably increas'd and multiply'd; whether other of the fore-mention'd creatures will live in those places, we leave in suspense, to tempt man's industry to make more exact experiments than yet have been try'd; if after all you find they will not, reason will direct you to conclude, it is either from want of proper nourishment, or from some particular constitution of air contrary to their natures; but not the least affecting the health of human kind, therefore not to be look'd upon as a blessing or a curse.

Q. I would beg one favour, viz. the reason of a sudden distillation of blood from the nose, whether it is an ominous portension or no. Your opinion may satisfy many, but especially the restless Sylvia.

A. That some have met with fatal misfortunes immediately after such a distillation, is authentic; but that we take to be merely accidental, since we frequently observe it without such consequences, it being a common symptom of the plenty or dyscrasy of the blood.

Q. Pray, why are some men so much more hairy than others; and why have women (on their heads) so much longer hair than men, and yet carry a face without mustaches?

A. The difference of men in that respect seems to proceed from the different degrees of heat in their constitutions; and the length of hair on women's heads we conceive to arise from moisture abounding in that part, and nature's disposition thereof.

Q. Gentlemen, I have a son, to whom I have given a good education, and I want to put him apprentice to some handicraft trade (he has an inclination for any) then pray be so kind as to give me your opinion which of the mechanics is the most honourable.

A. Let him bend his mind to examine into the nature and circumstances of the several handicrafts, and if he has any thing of a genius, he will certainly have more inclination to one than another; to which by all means let him apply himself. As to which is most honourable, we think all which are honest in reality equally honourable, tho' in vulgar opinions some may carry a fairer shew.

Q. Whence doth the word Papist derive?

A. From Papa, the Pope.

*Q. When a Justice of peace
Is turn'd out of place,
Tho' when in we call him Esquire,
I fain would know
Whether he be so,
Is your humble servant's desire.*

A. No

A. No office intails,
Altho' it prevails,
With compliments thus we accost 'em ;
For when that is gone,
The titles thereon,
Tho' given, they've really lost 'em.

Q. *I've read, and men I've heard relate
How Phœbus told
In days of old,
Altho' in mystic sense,
He spoke his conscience
Concerning the brave warrior's fate.
I'll try my fortune and go to
The wars, so pray
Apollo say,
Whether I die, or come
With life and safety home,
And trust thy Oracle as true?*

A. Go on, full proofs of courage give !
And be assur'd,
Your fate's secur'd ;
This in plain sense is told,
Not mystic, as of old ;
For you infallibly shall live.
Seek honour in the dusty fields :
Should you desert
Your earthly part,
The lustre of your name
Shall live in deathless fame,
Which to the brave more pleasure yields.

Q. *Apollo's sons, more wise than Magi,
In my mind came a maid,
(Whose eyes have me betray'd)
As I sat sub tegmine fagi ;
Thus once she said (Apollo pray hear)
Prithee leave this doing,
I abhor long wooing,
And therefore I bid you forbear.*

O cruel fair one, more cruel fate !

I am sick at my heart,

To think I must part

So soon with my love or estate.

Your advice I wait for to follow,

And to make her to stay,

Is all that I pray

Of the learned sons of Apollo.

A. Well sung, most polite Mr. Magi,

You deserve for your pains

And your exquisite strains

An erection in culmine fagi.

'Twould a paradox be, we confess,

If a poet like you,

And an amorist too,

Should fail of desired success.

For your lines from stupidity free us,

And so pow'rful you are,

That a brute you'll ensnare,

More than *Damon* and *Alphesibæus*.

Your talent then shew in some measure,

And write to her thus

As you've wrote unto us,

And she'll doubtless comply at your pleasure:

Q. *Those were the glorious days, when happy I*

First truly blessed was in infancy ;

When I'd no other weapon for defense,

Than the bare fortitude of innocence :

Then were those glorious days, and at that age,

When ent'ring first upon this worldly stage ;

Not dreading the least what was to come,

I scorn'd all love, and thereby scorn'd my doom :

Love came, at only first a pleasing smart,

Which easily I guarded from my heart ;

But when it grew so pow'rful as to reign,

It turn'd my tinkling joys to piercing pain :

Since have I wish'd, and still do wish again,

That my first innocence I could obtain.

A. Since childhood you esteem so blest'd a state,

Chear up, you have as yet a smiling fate ;

Your

Your slender thoughts and your unfinew'd sense
Shew unfledg'd youth as yet you scarce commence ;
Or say a lass you love, she must be wild
That can be cruel to so sweet a child.

*Q. A spontaneous evil seiz'd
Of late the Querist's eyes ;
He begs you would be pleas'd
To tell where the occasion lies.
He's told by one 'Squire Boshick,
Green's good to vail his optic ;
But a Grandame says 'tis naught,
That it aggravates the fault,
Then pray let's know your wiser thought ?*

*A. Effects distinctly known
The latent cause unfold ;
But ills thus lamely told,
Their rise can ne'er be shown :
That vail is only made
The optic griev'd to shade,
Then those from colours free
The properest must be.*

The Transport.

Mount, mount, aspiring soul, forget thy clay,
Expand the wings of zeal,
Ten thousand raptures feel,
And through yon lofty region cut thy way.

See! see! aloft I soar,
Inviting joys in view
Beckon me thro' the sky,
Oh! how I fly!
'Midst pleasures that before
My brightest flights of fancy never knew.

Oh! thou dull earth farewell,
I see thee plainly now,
And scorn thy painted pride ;
Thy happiness is show,
Thy troubles hourly grow,
Sure thou art worse than hell.
Oh! who, that saw thee *thus*, would long with thee
abide?

Hark

Hark how the crystal walls of heav'n resound
With shouts that shake celestial ground!

The guardian Angels cleave the air,
And all my weighty burthen upward bear,
Joyful to find me there.

Oh! how my swelling raptures sense confound!
But now I enter in

The dazzling pavement brightly shines
With adamant and gold,
New extasies begin

Fierce rays of glory sight confines,
For who with mortal eyes can heaven's bright King
behold?

Q. Since Athanasius tells us there is no salvation without a Trinity in Unity, why is so material a point left out in the Apostles Creed, whom we suppose to be as well instructed in the essentials of religion as that Saint?

A. The doctrine of a Trinity is proposed as the object of our faith, in the *Apostles* as well as the *Athanasian Creed*, tho' not in the same expressions. And this we shall endeavour to prove, 1. more absolutely, and 2. more comparatively.

1. In the 8th Article we say, I believe in the Holy Ghost: but here, not to insist upon the particle *in*, since Bishop *Pearson* (that excellent expositor of the Creed) for very good reason refuses to lay any stress upon it, what do we mean by this profession of our faith? Do we mean no more than that, according to the *Socinian* gloss, we believe in the energy or power of God? but if this be all that we here profess, why is this distinct from the first article, *I believe in God, the Father almighty*? and therefore it is necessary that we here believe in the Holy Ghost, not as an attribute of God, but as a partner in the God-head. And if we can be persuaded (as indeed we must) that thus much is intended in the article, we shall find it no hard matter to persuade our selves, that some of those expressions in the Creed, which are refer'd to *Christ*, were designed by the compilers to denote his Godhead.

We beg leave to illustrate the same by a comparative method. In the third article we repeat *his only Son*. Now, tho' *Christ* must be own'd to be the son of God a fourfold way, beside that declarative of his Divinity; yet since the Scriptures represent him as the son of God by a more eminent, namely an eternal generation, have we not reason to believe that the authors of the Creed intended the expression in the most exalted sense? and what has been here comparatively said of *Christ*, may the same way be equally applied to the Holy Ghost. And the Apostles Creed, as well as that of *Athanasius*, requires us to believe that there is one Person of the Father, another of the Son, and another of the Holy Ghost.

If you enquire the reason why the doctrine of the Trinity is more expressively delivered in the *Athanasian* than in the *Apostles Creed*, we answer, that the exclusive subtlety of the *Arian* heretics made it necessary.

Q. *Being obliged to the testimony of my senses for the knowledge of external objects, and the devil being confess'd to have a power of imposing on us falsehood under the colour of truth by false representations of the object: Pray how may I distinguish truth from falsehood in such appearances!*

A. Tho', since the extent of the devil's power is unknown to us, we cannot deny but that he may be endued with a natural ability of imposing upon our senses; we may yet safely depend upon the goodness of that God, who is the author of them.

Q. *Of what were made the clothes that God gave Adam and Eve after they had sin'd?*

A. Of the skins of beasts, as we learn from Gen. iii. 21. at what time it is not irrationally thought that beasts were first appointed to be offered up in sacrifice; the skins of which God was pleased to instruct our first parents so to prepare, as that they might be a covering, both to hide their nakedness, and to defend them from the inclemencies of the weather.

Q. Gentle-

Q. Gentlemen, I humbly ask your pardon for taking the liberty to say 'tis my opinion that your answer to the under-mentioned question is not so satisfactory as the Querist might have expected; for supposing him no soldier, consequently he is not in a capacity of putting such an experiment in practice, to decide the difference between him and his challenger, as did the two soldiers in Cæsar's army, therefore pray your farther answer thereto, which will much oblige yours, &c.

A. By proposing such a method to the querist, we did as good as tell him that there were no other way of saving his reputation with men unacquainted with the true principles of honour; and therefore, that if he would not, or could not submit to this, he must acquaint his antagonist, that his Christianity will not suffer him to accept the challenge; and then abide by the issue, be it what it will. This we left to the Querist to be supplied by him, as having that proverb in our view, *A word to the wise*—But we were to blame to forget that all our readers do not come under that character.

Q. Suppose a pole in the place of the monument of the same height, I would know at what height it must be cut or broke, so that the upper frustum may reach from the top of the lower frustum to that corner of Crooked-lane which is nearest to the monument?

A. If the pole were broke in half, the square of that half would want the square of the distance from the basis of the monument to the corner of Crooked-lane, to make up the square of the hipoteneuse to the rectangle triangle. If therefore half the square of the distance from the basis of the monument, &c. be taken away from the square of the standing half pole, and added to the square of the other half, it gives you the hipoteneuse. If then, when the forementioned subtraction is made, you reduce the remainder into its root, that gives you the place where the pole must be broke off.

Q. Gentlemen, you have writ many things, which indeed may be of improvement to some animals, infelicitised with

with humble birth and plebeian talents ; but how great ! how glorious would it be ! if you would advance your style to something sublime, which might inform the Beau monde to acquaint us how we should adjust our selves as to be render'd acceptable to the Ladies ; how to accost them in epistolary attacks. And since it is below a finish'd Gentleman dully to traverse volumes of authors, much less to be so pedantic as to turn author : if you could instruct how he should agreeably pass the time when not at the bottle or in company with his mistress ; could you soar to these altitudes, the glories of nature would be ambitious of becoming your disciples.

A. Sir, tho' as yet you appear but a fucking-beau, your glorious strains and refulgent lines give ground to believe you may in time rise up to a violent one. To assist the great work, we humbly offer our advice, and will endeavour to suit our instruction to your intellects. To adjust your self *à propos* for the Ladies, we mean such whose parts are congenial with yours ; Be brisk in repartee, no matter whether to the purpose in point of wit, briskness alone being sufficiently to the purpose. Let every action and gesture be manag'd with a captivating air ; the flourish in taking snuff, and twirl of the wig have wrought wonders. We need not advise you in speaking wise things, which will appear dull ; or witty, which will seem impertinent ; nature will secure you in those matters. Be sure to exceed in every fashion, which will render you remarkable : as to the ornaments of the mind ; they will shew you but ridiculous, and not of a piece. Let your letters be finely writ, nicely folded and scented, and the seals exactly taken off, no matter whether they contain sense or nonsense, for no body expecting the first, it would be but lost. As for the spending your idle hours (which we believe the greatest part of your life) how can it be better than at your glass ? where you may manage, correct and refine your most essential parts, and justly say with the philosopher, you are never less alone than when alone. These instructions observ'd may lead you to farther acquisitions, which

which may give great satisfaction to your self, tho' none to all the world besides.

Q. I am desirous to know your opinion of the climacterical year, the cause of it, if there is ny such thing, and whether it's more fatal than any other years, and why the seventh year more than the third, or ninth, or any other?

A. The days of man's life are usually cast up by climacterical years, which years are compacted by the addition or multiplication of the numbers 7 and 9, but more especially the number 7 (as the Querist observes;) the extraordinary power and virtue whereof hath been eminently display'd by several philosophers of uncommon learning, as *Plato, Philo, and Pythagoras*; for tho' an authority for such conceptions may be deduced from so great men, yet cannot we discover any sufficient grounds to establish a rational fear. The number 7 then is famous upon many extraordinary accounts, as the 7 wonders of the world, the 7 gates of *Thebes*, the 7 cities that contended for honour, the 7 stars in *ursa minor*, 7 stars in *Charles's wayne*, 7 planets or wandering stars, the 7 circles, and several others, too tedious here to enumerate, but for a more particular account refer you to *Dr. Brown's* vulgar errors.

Q. You are desir'd to let us know the reason why in these characters (MDCCVIII) D. stands for 500, we know the reason why M is put for 1000, and C for an 100, but do not know why D is put for 500, as well as V for 5? In leting me know the reason thereof, and in whose times these characters were first invented you will oblige, Sirs, yours, &c.

A. The letter D according to *Priscian* signifies 500, because these letters *CD* (from a conjunction of which as some suppose the letter was used in the same sense) denote 1000, the half whereof (*CD* or D) may properly demonstrate 500. The V consonant may represent 5, because the letter U is the 5th vowel; and since we can meet with no other author but *Priscian* accounting for these characters, we are induc'd to believe they were first used in the time of *Justinian the Roman*

Roman Emperor, with whom *Priscian* was contemporary.

*Q. Whither that active spark, the soul, retires,
When in a swoon the falling man expires?*

*A. Still does it stand its ground, but can't display
Its active vigour with its usual sway.*

*Q. Tell me, Apollo, if you can,
At Bethlehem, and in places by,
How many infants there were slain
The time of Herod's cruelty?*

*Or pray now send me word again
And you'll oblige your friend, J. Y.*

*A. To Bethlehem may your friends attend you,
Or (not to scorn the vulgar speech)
To frantic Bedlam may they send you,
Since in your brains there's such a breach;
For there cephalics may amend you,
And how t'address Apollo, teach,*

*Q. I'm destin'd by my fate, alas! or else
'Tis my bare genius prompts me to this deed;
My mind's impatient till I view the seas,
Triumphantly to ride upon her waves,
Push'd on by honour, and I know not what,
Contempt of land, and weariness of life;
To visit the remotest part of earth,
To venture famine, shipwracks and grim death,
Tell me, Apollo, give your judgment here,
What honour, or what glory is obtain'd
In dying tamely, and at home; but then
On th' other side, how brave it is to be
Split on the rocks, and buried in the waves?*

*A. All who from sense and reason measures form,
Propose an end in all they undertake;
To leave firm land from the tempestuous main,
Or home security for foreign risques,
To run to death or dangers without a call.
Shews an unbalanc'd judgment, and a state
Uneasy in itself, whilst vainly such
Seek from themselves to fly, nor know that still
The hated guest they carry where they go.*

Yet

Yet yours may but a flourish be, or brave;
 For many will spit fire in ev'ry line,
 Yet wond'rous cool, when action comes in view.
 But if your country's cause your courage fires,
 Dangers approach in all its horrid forms,
 Through storms, o'er mounting billows boldly ride;
 March bravely on thro' flames and cannons roar:
 For say, your grosser elements you lose,
 Your nobler part shall mount and strike the stars,
 Whilst here your name and time shall have one fate.

*Q. Hail great Apollo! let a suppliant greet
 And humbly lay a question at your feet;
 From whom you should not half this trouble find,
 But that to others you have been so kind
 As to encourage me, to think that I
 Among the rest may gain a free reply.
 Is't possible for one that has address,
 Paid devoirs, and at sev'ral times carest
 Two mistresses, to 'a third can be true?
 The wise solution I expect from you.
 May he without suspicion be receiv'd?
 And ought he, since so false, to be believed?
 May I accept him with security,
 Who swears he now reclaims, and vows sincerity?*

*A. If two at several times he thus carest'd,
 And with returns by neither has been blest'd,
 Still he may love, be true, nay love you more,
 (Finding more potent charms) than those before.
 By something lovely love is still inspir'd,
 And various charms with like success have fir'd.
 If Sylvia's smile and soft engaging art
 Had gain'd th' ascendant, and subdu'd his heart;
 Yet deaf to's vows; why should not Stella's eyes
 Make equally the am'rous swain her prize?
 But if he's vow'd, obtain'd, and false appear'd,
 His constancy to you is justly fear'd.*

*Q. Apollo, now hark it,
 'Tis from Newport market,*

Where

Where two subscribers in one house do dwell?

If you and your muse

Will leave out the news,

We approve of the thing very well.

Pray what is the name

Of that fish of great fame,

That had lik'd to devour Tobias?

And if the heart and the liver

Be still and for ever

Good for the same thing as they then was?

For if they be so,

I'd have you to know,

I'll have them with hazard of life;

For if the fume, as they say,

Drives the devil away,

'Twill rid me, I hope, of my wife.

A. Newport-market to please,

And all who read these,

The news we design in small letter;

More questions and answers

Thereby to advance, Sirs,

Which all sides must satisfy better.

The fish's true name,

(For sure 'tis the same,

At least we have reason to think so)

Was that which we bring

In the name of old ling,

No others could certainly stink so.

But alas the desert

Of the liver and heart,

Altho' a male-devil it might;

The body and all,

We fear is too small,

A furious she-devil to fright.

Q. Pray how will you reconcile these two verses in Numbers xxii. viz. ver. 20th. And God came unto Balaam at night, and said unto him, If the men come and call thee, rise up and go with them. And in ver. 22d. And God's anger was kindled, because he went.

A. Some think that the leave he seems to have obtained

tain'd from God, was no more than a sarcastical permission, and intended to reprehend him for his so eager desire of going, as to wait for a farther answer, tho' his suit had been rejected with a flat denial; but others well observe, that such a sarcasm is not altogether so consistent with the context: but we may rationally suppose that he went with a greedy avaricious mind; with a mind intent upon nothing more than the splendid promises made him by the king of *Moab*; and therefore God, whose prerogative it is to search the heart, might well be angry that he went; went with so selfish, so covetous an intention. Besides, tho' God had permitted him to go, under this restriction, *but yet the word which I shall say unto thee, that shall thou do*, he might yet waver on the road, whether he should not act contrary to the will of God, rather than lose the offers that were made him. And as this seems somewhat confirm'd from the repetition of the same restriction, when the Angel met him in his journey; so it best comports with what we meet with in 2 *Pet.* ii. 15. *following the way of Balaam, who loved the ways of unrighteousness.*

Q. *What is the meaning of those words of our Saviour in Matt. viii. 22. Follow me, and let the dead bury the dead?*

A. As sinners are said in Scripture to be *dead* in trespasses and sins, agreeable to what the father says of his returning prodigal, he was dead and is alive again; so the ancient philosophers call'd them dead who deserted the discipline they taught them, and gave themselves up to sensual entertainments. Our Saviour therefore, in these words address'd to one whom he here calls to be one of his disciples, does as good as say, the secular (tho' necessary) concern you mention may be managed by worldly men, who are not busied in more important matters. Leave therefore the burial of thy dead to them, and defer not thy admission to that holy office to which I have vouchsafed to call you.

Q. I am a young man, naturally of a serious and sober disposition, but of late my mind is carried away very much with vain and idle thoughts, so that I am not able to fix my mind as I ought at church, or at my private devotions, tho' I strive with all my power, I desire your advice, and the most effectual method to repel the evil which I am not able to avoid.

A. Many good and pious persons complain of the same misfortune: and indeed none but the pious and the good make it matter of complaint. To the sincerity of your own endeavour you must add the fervency, the frequency of your prayers: for he alone who made our spirits is able to command them too. Tho' such unsteadiness of thought does very often proceed from infirmity of body; and therefore the physician should be consulted, and proper medicines applied to the disease. But divines lay this down as a cautionary rule, not to be over solicitous about our evil thoughts, since a too intense solicitude does rather inflame the malady: but yours seem rather to be rambling than wicked thoughts, namely such as rather call off from your devotion than intermingle with it. If neither your own endeavours, nor the prescriptions of the physician, nor your applications to heaven will any thing avail, you must bear it, as you would any other misfortune, with a Christian patience, and comfort your self with this, that so unavoidable a calamity will never be imputed as a sin.

Q. Gentlemen, pray reconcile the seeming difference of the texts, 1 Chron. v. 2. *And the birthright was Joseph's; and in Gen. xxx. 24. Joseph is named as the eleventh son, and Gen. xlix. 22. Joseph is blessed in his place as the eleventh son, without any thing of primogeniture appropriate to him.*

A. Tho' Joseph was the eleventh son, and in that order was blessed by his father Jacob, yet by the tenor of the blessing he receiv'd the primogeniture with respect to what his posterity was to possess in the land of Canaan, as you may read in Gen. xlix. 22, and following verses. But this is more remarkably dis-

play'd in the last *verse* of the preceding *chapter*, where *Jacob* says to *Joseph*, Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the *Amorite* with my sword, and with my bow.

Q. What is the best modern way of longitude?

A. Since there is no circle from North to South to determine longitude, as the equator determines latitude, longitude must of consequence be an arbitrary thing; nor is it of importance where you fix your first meridian, since, tho' different geographers use different meridians, you may reconcile them all by addition or subtraction.

Q. Who were the first inhabitants of America?

A. The *Americans* for want of records can't discover their own original. But tho' it be not as yet known, yet hereafter it may come to light; as a statue dug up in *Spain* the last age gives a great confirmation to a remarkable point in ecclesiastical history.

Q. Gentlemen, I beg the favour of troubling you with this following question. What is the reason why a Lady, I was in company with, fell into a swoon at the sight of a spider crawling upon her sleeve?

A. Doubtless this kind of affection does proceed from antipathy, or occult enmities of the sensitive soul, which, when the animal spirits by the meeting of some object have been once driven into confusion, for the future abhors the approach of the same, or its contact by effluvia.

Q. How does mercury operate so as to cause a salivation?

A. Mercury (according to authors) performs its operation by an intimate mixture of its sharp saline and volatile sulphureous particles with the blood, which being actuated by heat acquire as it were a vehicle in the serum or lymph, which they excite to motion, render fluxile, and by a kind of sublimation cause that plentiful discharge thro' the excretory glands of the mouth.

Q. 'Tis

Q. 'Tis my misfortune thro' ill advice to be hooked into an engagement with a pretty Lady, who, tho' reputed a considerable fortune, is really worth but little, as I have since discovered. Now if I marry her, I shall not only so disoblige my friends that they will certainly disinheret me, and then I shall have nothing but a reversionary estate after two lives to depend on, (indeed I am entering on an honourable profession, but that I can't live by a great while yet) but likewise it will tend to the decay of a very honourable family which I have a great inclination to support, &c. I desire your advice with candour and sincerity for 'tis of the highest consequence.

A. Tho' you were hook'd into the engagement, if it was confirm'd with obligations in their own nature binding, your imprudence in being impos'd upon will not discharge you of them, but you ought to marry her; this we urge, in case the friends you mention are not your parents: if they be, they have only a negative power, and cannot force you to marry another without first making satisfaction to the Lady.

Q. The public news acquaint us with an island sprung up in the Archipelago by a subterraneous Vulcano. Pray how can such an effect be solv'd, since how can fire and water agree?

A. It seems somewhat strange that you shall first call the Vulcano a subterraneous one, and then say, can fire and water agree, when subterraneous signifies under the earth: and pray what can be at the bottom of the sea but earth, whence the violence of sudden fires may force up such a quantity of solid matter as may be sufficient to compose an island.

Q. Why does straw preserve ice, and ripen apples?

A. Straw is very fitly used to cover ice-houses, because it doth not only keep out the sun, as well as any other covering could do; but besides it is not so apt to grow hot, and continue so for a time, as other more compact and solid bodies are. As to its furthering the ripening of apples, 'tis what may be call'd in question. It rather seems to be used likewise for

their better preservation, because that fruit being laid upon it is not so liable to be bruised, or to receive any damage from wet as when laid upon a naked floor.

Q. Pray Gentlemen, is it good to take snuff? and if it is, tell me in what the goodness consisteth, and you will very much oblige your most humble subscriber Sylvia.

A. Madam, snuff is beneficial against many indispositions of the head, when aptly prepared for such uses, and not injurious to almost any, if not immoderately taken; in which case the most salutiferous preparations may be noxious.

Q. Apollo, you are a damn'd sly dog, for when you have questions you cannot answer, you put it off with a jeer upon the querist; now with what face can you answer this?

A. If the Querist were arrived to years of discretion, which perhaps he may not attain, should he live these fifty years, he would discern that such questions are only worthy of such solutions: this we may answer with a very modest face; but had we occasion to insert such ridiculous positions as he offers, we would ask the favour of him to lend us his.

Q. Be pleased to insert in your next Apollo, from whence the word (NEWS) is derived?

A. Some will tell you that NEWS coming from all parts, and the letters N. E. W. S. standing for North, East, West, and South, the word was thence compounded of them, but to avoid quibbles, it is derived from New.

The old Gentlewoman who was so lately enamour'd with your son, that she cou'dn't refrain publishing her affections, was so seiz'd by a mixture of joy and amazement, at your ingenuous as well as ingenious answer, that in dying rapture she made the following confused will, wherein she forgot to nominate who should be her executors; for her thought were so fixed upon the contemplation of your son, that thrice invoking, and thrice sighing at his name, she thus begun.

Q. Im-

Q. Imprimis, I give him, when I'm dead and cold,
My rings and my jewels, my plate and my gold.
Item, after I'm dead I give him that house,
Which I hold by good lease from Christopher Dowse ;
To have and to hold unto him for as long
As the lease by the law shall be deem'd to be strong :
Were I likely to live, I would name the wish'd day,
When hymen should teach me to love and obey ;
But if death proves triumphant, I must him desire
To think in what agonies I did expire :
How that love was the cause, too much joy made me die,
And the warmth of his lines sent my soul to the sky :
When dead, let me have a true epitaph made,
If it be but, Here lies a good-natur'd old jade.
And unless he do this, my will is he shall
Lose rings, plate and jewels ; nay gold, house and all.
For I order executors, that they shan't him pay,
'Till the will of the dead be fulfills every way ;
Therefore (dying) I beg he'd consider the case,
And if love can't prevail, let interest take place.

*She said, and immediately died ; and I being heir at law
to the deceased will take out letters of administration to
the will annexed, merely because that if you will perform
the desire of the deceased, you may the better enforce me
to pay you your legacies.*

*Now whether or no you think it worth while ?
Is the question that's ask'd by your friend Robert Gryle.*

A. Mr. Gryle, (or to call you more properly Guile)
Since executors often do merit that style :
My sad off-spring's extremely concern'd at the change,
And surpriz'd at the news of a rapture so strange ;
But to any thing doubts your legitimate claim,
As suspecting you've alter'd the will of your Dame :
Since for him so great signs of affection she made,
'Tis presum'd she might give to him all that she had ;
Howe'er since this will doth an Epitaph crave,
Pray let this inscription be fix'd to her grave.

The EPITAPH.

UNderneath this unmoveable tombstone is laid
 The refuse of a generous wealthy old maid ;
 Who refunding her clog of mortality's gone
 To the sphere of bright *Phæbus*, to marry his son.
 Resolving to finish her suit in the heavens,
 Tho' her bones here lye scatter'd at sixes and sevens ;
 Therefore, passenger, stay and take this observation,
 Here's no death in the case, but a glorious translation.

*Q. O mighty Apollo, who make such pretences
 To wit, and resolving of very odd fancies ;
 Who by people of very great learning are said
 To have something more than lice in your head,
 You'll highly oblige us, if you can determine
 The cause of some mortals breeding of vermin ;
 So that picking and cleaning (is n't that a damn'd hard
 thing ?)*

*And shifting of shirts don't avail 'em a farthing !
 Nay, some knowing folks much farther aver,
 If they shifted their skins they'd be lowfy as ever.
 If you find out the cause and a cure for to help us,
 It will make you as great as the devil at Delphos.*

*A. Mr. Querist, Apollo takes leave to declare
 That your message doth uncouth and fordid appear ;
 And 'tis favour uncommon, that his Godship, who
 knows all,*

*Should stoop to resolve such a lowfy proposal :
 But it's clear from your moving vermicular strains,
 That our God's affected no more than your brains,
 From putredinous humours this ill doth proceed,
 Whereof this sort of reptils engender and breed,
 And under your skin nature lodging such stores,
 The quotidian tormentors extrude thro' the pores.
 Thus for us 'tis enough of the cause to assure you :
 But observe, 'tis another man's business to cure you.*

*Q. Ye question-mongers tell me why
 Rich men of small, poor men of great pox oftner dye ?*

*A. Their too much care's the reason why
 Rich men of small ; poor thro' neglect o'th' greater die.*

Q. Since

*Q. Since Apollo's my friend so far as I know,
I hope at this time he'll shew himself so,
By answering the question which here I have sent,
For which I will give him justly content:
The question is this, why our Stage is so dull,
For each actor appears (like me) a Numbskul?*

*A. All Europe can't shew such performance of parts,
Nor French nor Italian can match their deserts,
For action, or motion, for gesture or tread,
For emphasis, cadence, and all can be said.
If this will not serve to secure from reflection,
'Tis not from their fault, but your want of percep-
tion.*

The CONTENTION.

THE God of wine and God of love,
(Supremest of the powers above)
Contending for imperial sway,
And which should win the glorious day;
Designing one alone to reign,
Resolv'd their contest on a swain.
The God of love his golden dart
Let fly, and hit the shepherd's heart;
The swain abandoning his sheep,
His scrip and crook, his food and sleep,
Addresses him to *Cloris* shrine,
For *Cloris* now was all divine;
Nought left of human in her nature,
But all a bright celestial creature.
The God of wine then fill'd a glass,
In hopes to drive away the last
Far from his thoughts, yet all in vain,
He quaff'd and smil'd, but sigh'd again.
The swain was ask'd, the swain confess'd
The passion stronger in his breast,
But that the wine had chear'd his hope,
And laid aside the knife and rope.
The God of love then sneez'd aloud,
And all the little Cupids bow'd.

He then let fly another dart,
 Which more enrag'd the shepherd's heart.
 Then *Bacchus* gave a flowing cup,
 The shepherd smil'd and quaff'd it up.
 The swain was ask'd, the swain confest,
 The passion stronger in his breast ;
 But now being rais'd to *Cloris* sphere,
 He had discharg'd all grief and fear :
 The God of love twice sneez'd aloud,
 And twice the little Cupids bow'd.
 The third and last shaft now was sent,
 Which less effected than it meant ;
 For *Bacchus* with a flowing bowl
 Enlarg'd the shepherd's joyful soul.
 The swain was ask'd, the swain confest,
 The passion now had left his breast ;
 He found himself grow all divine,
 And *Cloris* at a distance shine ;
 Himself the bright cœlestial creature,
 And she return'd to human nature.
 The Bacchanals with loud huzza's
 Proclaim their God, whose bowl displays
 Such influence, and gain'd the odds,
 In placing man among the Gods.
 The God of love withdrew and swore
 He never would encounter more
 The mighty bowl, but always yield
 Whenever that should take the field.

Q. First, in the 6th chapter of St. Luke, 23d verse, it is said that Dives saw Abraham, yet they say that hell is a place of utter darkness.

2dly, By what means should Dives know Abraham from another, seeing, as all confess, his body is in the grave until the resurrection?

3dly, How should Dives speak to Abraham, his body being in the grave? Can any speak without the organ of the body?

4thly, How should Dives hear Abraham at so great a gulph and distance, as heaven is from hell?

A. Though

A. Though several exceptions might be made to your interrogatories, it is yet sufficient to observe, that in all parables (of which this is one) it is abundantly satisfactory, if the purport and design of them be exactly correspondent to the true principles of reason. For the ultimate intention is the same to a parable, as the moral to a fable. And therefore when *Æsop* introduces dumb creatures, void of such a degree of reason, as to argue and debate, as using the organs of speech, and the methods of argumentation, you may as well express your admiration, with an, How can these things be!

Q. Pray reconcile these two passages of Scripture? viz, Matt. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. And, Matt. vi. 1. Take heed that ye do not your alms before men, to be seen of them.

A. Tho' hypocrisy and ostentation should be studiously avoided, it is yet rational to suppose, that our lives and conversations should be so exemplary in the sight of men, as that our heavenly Father may be glorified thereby. If therefore we are more open in such particulars as bring glory to God, without so much as a wink upon our own glory, but more private and retir'd in others, we reconcile the passages in our practice, and make the seeming opposites concenter in a point.

The following questions sent us, with divers others, in relation to the wonderful twins lately brought over from Hungary, we shall successively answer.

1st *Q.* Gentlemen, We doubt not but you who are so curious in your search into all the arcanas of nature, have been led by that curiosity, to observe the manner of the wonderful coalition, or union of the twins lately brought from Hungary. You would oblige the public with an account hereof, since as your writings discover you to be Gentlemen of sense, honour and probity, we can depend on what you say. We also desire you to shew what sympathy you observe between them?

2d Q. Gentlemen, Your opinion is desir'd, Whether each of the twins brought into England hath a distinct soul, or whether one informs both?

3d Q. Gentlemen, Can you give any probable reasons in nature, for the connexion of the two female children to be seen in the Strand, or demonstrate their union by any precedents?

4th Q. Supposing, Gentlemen, that the monstrous twins, now exposed to view in town, should live to be women, is it lawful for them to marry?

5th Q. Sirs, If the two female children, to be seen near Charing-Cross, should live to be women, do you think it possible for them to bear children? If so, is it not likely they should conceive together? If that may be, How shall each mother know her own child?

6th Q. Gentlemen, Pray give your opinion, Whether the two monstrous children, lately brought into England, must not of necessity die together? if not, What will become of one, when the other dies?

7th Q. Pray, Gentlemen, what is your opinion, in case one of the twins, now exposed to public view in town, should infringe the laws, by something worthy of death, how should it be punish'd, and justice be satisfy'd, if it cannot be without the death of the innocent?

To begin with the first, As to the manner of their joining; and what sympathy is between them.

A. These two children appear no where defective or disproportioned, but in the place of their coalition, or union, which is of the right buttock of the eldest, with the left of the youngest; and that union is so deep, that it penetrates into the capacity of the *Abdomen*, or lower belly, since it is plain that the end of the *Intestinum rectum*, or great gut, as well as the necks of the womb (and perhaps of the bladder too) are confounded into one; having between themselves but one common way for the excretion of urine, and likewise but one fundament: And these two passages are not placed where naturally they ought to have been, but in the lower part of the two buttocks that are so join'd together. There appears not
any

any sympathy between them, being differently affected in their minds and bodies; the one being sometimes sad, and the other chearful and merry; the one hungry and thirsty, and the other not: the one sick, and the other well; and one may easily observe by their looks, that the eldest is more healthy than the youngest, the last having, in all probability, receiv'd some hurt by coming into the world in that posture she did; and 'tis likely that by the compression of the head the brain receiv'd some damage, which has made her subject to convulsive fits, of which the other hath been wholly free; tho' both were taken ill once of a fever. Sometimes both have occasion to go to stool together, &c. and sometimes but one, the reason of which is, that sometimes the irritation is rais'd in those parts which are join'd together, and sometimes above them.

Q. Your opinion, Whether one soul informs the two bodies joined together? &c.

A. Each ha'h doubtless a separate soul, since their passions and affections are as different, as if they had entirely separate bodies, free from all coalition or union.

Q. I desire to know why some chymical oils sink, and others swim in water?

A. The reason hereof proceeds from the different degrees of salt and sulphur contained in them. So the oils of cloves and cinnamon, being stored with those qualities, are observed to sink.

Q. An your Godship pleases, an humble sutor addresses you in the most obsequious manner, and superlative degree, acknowledging at the same time, your superabundant and excessive share of wit, in the solving of all intricate, abstruse and mystical questions, which nature had concealed in her womb of oblivion, had not there arose such an infallible, supernatural, miraculous and never-failing society, to paradigmaticize, and rhetorically to explain all obstupifying quiddities, to the surprize and astonishment of myriads of South-Britains, at your mighty acatelepsy. After this, the humble offering of one of your greatest admirers, I beg a solution of the following question:

Why

*Why men this miracle believe,
And dream this mighty wonder,
That mares do by the wind conceive,
And swans are hatch'd by thunder?*

A. Since our querist, the more to engage our beneplacity, has exhausted his scaturiginous brains, to explore epithets demonstrative of his sublime conceptions of our ineffable perspicuity, in solving ænigmatical positions, and confirming the desultorious. And also, (avoiding all verbosity and petulancy, horrifonant to our harmonious entity) has selected all the choicest flowers of eloquence within the verge of his comprehensibility, even to the danger of an eternal future sterility, thereby to render his lines more worthy of our cognisance, in consideration whereof, we will condescend to dissipate those impending clouds of perplexity he labours under, and resolve his problem.

*The Spanish gennets, swift as wind,
Some thought they thence conceiv'd;
And frighted swans their nests more mind,
Thence thunder-hatch'd believ'd.*

Q. Why does some hair curl, and others hang strait?

A. This difference proceeds from the difference of constitutions, as the hair of those that are hot and dry is generally curled, and in those that are cold and moist is generally seen lank.

Q. From what particles of the sea water is amber-greas produc'd?

A. It is not suppos'd to be any production of marine particles, but generally concluded, that it is a kind of bitumen, which issues out of the bowels of the earth, and empties it self into the sea, is found on the sea-shore, and made hard by the sunbeams.

*Q. Since, O Apollo having charm'd the town,
By spell divine of thy illustrious verse,
And still obliging, offer'st to lay down
Dull news, more pleasing answers to disperse.
(Cou'd men bright Phœbus from thy pattern write,
And make the pleasing others their delight)*

*Love to thy lines, which make all others dull,
Made me the motion to approve, and choose,
To beg with others, that you'd disannul,
And grant us poems for insipid news ;
That only lines, which bright Apollo's quill
Can for their author boast, the British sheet may fill.*

A. Fain wou'd we with thy brighter thoughts
comply,

And toil to make the *British* genius shine,
With antique bards in lofty numbers vie,

Till all our images were thought divine.
But all we find not pleas'd with such repast,
For all, alas ! have not thy curious taste.

Yet tho' *Apollo* must his influence grant
To all, that his benevolence may show

To earth's extent, he will supply their want,
And find a means to pleasure such as you :
Contracted lines shall their desires contain,
And in a larger sphere *Apollo* reign.

Q. Oh wonderful *Phœbus* !

In omnibus rebus,

So diverting, so pleasant and witty,

So ready to answer

Each poetic advancer,

That attacks you from suburbs or city ;

Pray tell me the reason,

Ev'n at any season,

If I tofs off but one pint of tippie ;

When in wezon 'tis gone,

For another I hone,

As much as a child does for the nipple ;

And so for a third,

And yet on my word,

I protest I'm as sound as a roach :

No diseases nor aches,

The plagues of poor wretches,

Did ever my body approach.

If you say I'm a sot, you do me injustice,

For a truth I affirm it, or in mortal no trust is.

A. Since

A. Since so pleasant you deem us,
Tibi gratias agemus,
 And your fuddling propofal we'll answer,
 And will totally rout,
 This particular doubt,
 Be you tippler, sot, or romancer.
 'Tis the fumes of your liquor,
 'That make your tongue quicker,
 And engender a heat in your wezon,
 Which does certainly caufe,
 That great drowth in your jaws,
 And your *Cranium* does frequently feize on.
 For, tho' you pretend,
 Your health to commend,
 And feem free from diftemper in *Ano*;
 Yet we fafely dare fwear,
 You don't always appear,
 With *Mens Sana in Corpore Sano*.
 But here as a toper we do not accufe ye,
 'Tho' did we, 'tis doubted, we fhould not a-
 bufe ye.

Q. Since love is decreed,
 Few there are that are freed
 From Cupid's tyrannical force;
 Why are torments design'd,
 Still to ruffle the mind,
 Except they're entail'd as a curfe?
 When as lovers combine,
 To each other refign,
 And reciprocal love they fuftain,
 Sure Apollo you know.
 Whence fo many ills flow,
 Of which every lover complain?

A. The grief and the pain,
 Of which lovers complain,
 Do rather a bleffing appear;
 Since their torments and toil
 Do ferve for a foil
 To the joys, which after endear.

If *Sylvia* confess'd,
As soon as address'd,
The bliss wou'd diminish in measure;
And both wou'd be cloy'd,
Before they enjoy'd,
Whilst adversity sets off the pleasure.

*Q. Ye sons of Apollo,
Last night I got mellow,
And grown very troublesom was;
And by the same means,
Was drub'd for my pains,
Without any shame in the case.
Now for my disaster,
Pray give me a plaister,
Or rather some wholesom advice,
That I may no more,
Have my bones made so sore,
At th' expence of near half a piece.*

*A. The phyfic was good,
Had he understood,
But to have apply'd it aright;
And drub'd you when sober,
Until you leap'd over
The cudgel, like Tray in a fright.
To use here a conscience,
Were nothing but nonsense;
For that which must cure of this evil,
Must fix in your brain
The thoughts of the pain,
Which after might make you more civil.*

*Upon the sight of these words writ on a grave-stone, As
I am, so shalt thou be.*

AND must I then a loathsome carcase be,
Stench and corruption, and abhor'd like thee?
Must worms gorge on this flesh, and then alas!
To mouldring earth this noble fabric pass?
No more rejoice at morn's approaching light,
Confin'd to silence, and eternal night:

Laid in the lonely chamber of a grave,
 Despis'd and trod upon by every slave.
 Soft numbers touch'd upon the dancing string,
 No more their tuneful sprightly pleasures bring;
 Nor *Sylvia*, tho' her form with angels vies,
 Strikes me with raptures through my darkned eyes;
 Nor *Cyprus*, nor *Frontinac* wines with mirth
 Regale my palate turn'd, alas! to earth;
 Nor hear the chearful voice of friends again,
 Nor sense of their indulgent love retain;
 Nor pointed wit, in charming converse shine,
 Nor taste the inspirations of the nine;
 Un-nam'd, un-noted, in thy wretched case,
 Expung'd and cancel'd out from human race?
 Then be it so——Desires will also cease,
 Nor shall I want, altho' I have not these;
 No sorrow, sickness, grief, no cruel pain,
 Shall in that peaceful state afflict again;
 But having lain a while dissolv'd in rest,
 I shall awake again amongst the blest.

Q. Gentlemen, *There was an account some time ago in the Daily Courant, (which I suppose you have seen) That the Romish missionaries in China had met with a colony of the Jews, in some part of that country, who had never heard of Christ, &c.*

Now in 2 Esdras, chap. xiii. beginning at ver. 29. there is an angelical narration, (if we may believe the Author) That the Samaritans carried captive by Shalmaneser into Assyria, (mentioned in 2 Kings chap. xvii.) of whom the Bible, (as I remember) gives no account of their return. I travelled a year and a half, (Eastward, as it appears to me) and settled in a country, till then unknown, &c.

Therefore your opinion is desired, whether it is probable, (allowing the account in the Courant to be true) that those captivated Jews were the ancestors of these lately discovered? And how far the Apocrypha may be depended upon?

A. Sir, the observation you have made has a plausible appearance, but we fear it will not hold good upon

upon a more accurate survey. The two apocryphal books of *Esdra*s are owned as such by the very church of *Rome*, tho' her canon of Scripture be larger than ours. You may remember, that the account which the *Post-man* gives us, of so remarkable an occurrence, circumscribed the settlement of those *Jews* in *China*, within either two hundred years before our Saviour's birth, or as many after. But since it was observed, that they knew no other *Jesus* than the son of *Sirach*, we shall place the *Æra* of their settlement as high as that account admits of, and yet plainly shew you, that it falls too low to comport with your observation. In the passage you have quoted, the *Israelites* travelling to an unknown country, is said to have been revealed to *Esdra*s. Now *Esdra*s had really such a revelation, or he had not. If that, that he had such a revelation, be a forgery, we have reason to suspect the matter of the revelation too. If he really had such a revelation, then it follows, that the account given us in *Esdra*s is too early for the account given us by the *Post-man*, since *Esdra*s lived some hundred years before that latter *Æra*. Besides, the passage in *Esdra*s seems to represent either the whole body, or, at least the major part of the captive *Israelites* to have taken the journey specified; who were too numerous to agree with this modern account, unless they afterwards separated and settled in distinct colonies.

Q. Why our great and learned in Divinity so much envy those they call lay-preachers, seeing God has in all ages done his mighty works by poor and despicable instruments; as for instances, Jericho's walls, by the sound of rams-horns. David in the overthrow of the Philistine. And in the Gospel days God has and does convince and convert by fishermen, and other men, who have their heads and hands in the trading world, when the learned seem to labour in vain; or as those in the 28th of Jeremiah, and 32d verse.

A. The purport of your question comes to this, why illiterate persons are not now, as well as in former

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mer ages, fitter for the pulpit than learned men. To which we answer, because miracles are *ceas'd*.

Q. I return you thanks for your answer to the question about gaming, which you have signed with S. F. And since you affirm, that it is covetousness, I desire you would let me and the public know, whether that kind of covetousness be, first, the sin that the Apostle speaks of when he says it is idolatry? 2dly, whether it be not such people that are excluded from entering into the kingdom of heaven? or, 3dly, (which will complete all, since he that offends in one point, is guilty of all) whether it be not a directly breaking the tenth Commandment?

A. As all manner of covetousness is of the nature of idolatry, in that it is a preference of the creature to the great Creator; as to play out of greediness of winning, is more than to covet my neighbour's goods; so we cannot forbear our fears, lest the gamester, specified in the question you refer to, be so unhappy, as to be included in the catalogue of those, who are forbid to enter into the kingdom of heaven.

Q. Gentlemen, You would oblige the public, in giving some rational account, how the twins to be seen at Charing-Cross could happen to be joined together in so wonderful a manner?

A. To form in your minds some idea of the manner how this unhappy conjunction might be occasioned, we must consider the bodies of embryo's may be compared to soft wax, being very apt to receive and keep any strong impression made on the mother's body; so that supposing that the mother, when big with these unfortunate twins, either only saw two people strike one another, buttock against buttock, or else received her self such a hard stroke, it occasion'd in the same parts of the two embryo's then in her womb the same violent motion, by which being soft and tender they were closely joined and confounded together. Tho' this may appear a very unaccountable suggestion to some, yet the following account will render it (we doubt not) very rational, viz. *Schenkius*, in his observations, relates out of *Munster's Cosmography*.

graphy, that in the year 1495, in a village called *Birstadt*, near *Worms*, as two women were talking together, one of whom was with child, a third coming unexpectedly knock'd their foreheads together, which so surpriz'd and frighted the big woman, that she was in due time delivered of two female children, as inseparably join'd together in the top of their foreheads. Having liv'd so ten years, one died, and was cut off from the other, which also died soon after. The same author and *Pareus* in his chirurgical works relate many instances of monstrous coalitions, more strange and unaccountable than this, which is now subject of our wonder and admiration, though we confess this very well deserves it too.

Q. Gentlemen, pray can you give us some account relating to the two monstrous children lately brought into England, as to their birth how they could be brought forth, and whether the mother survived their birth?

A. The best account we could gain, was, that one was born three hours before the other, the last coming into the world with her body doubled. and to be sure, not without an extraordinary hard labour to the mother, who notwithstanding is reported to be still alive, and to have had another child since.

Q. Gentlemen, having read your Apollo with abundance of delight (and I hope improvement) I observe you solve a great many questions by the operation of the animal spirits, therefore beg of you to tell me what those animal spirits are?

A. The animal spirits are particles of the blood, so exceedingly rarified, and by mutual collision so particularly configured, as to be capable of a swifter motion, and of a free passage through such parts of the body as are impervious to the other particles of the blood.

Q. Whether a great loose coat, wore two or three years, then took into pieces, trim'd with a new shalloon, buttons, &c. and made into a close coat, can properly be called a new coat? A wager is depending on your solution.

*A. It is doubtless a new coat, from having received
a new*

a new form ; there being nothing but form new in nature, all matter being from the beginning.

Q. Gentlemen, you assert the infinite divisibility of matter, wherefore I desire you would be pleased to answer this objection, namely, that it would follow from thence, that the least part would contain in it an infinite number of parts. But how can that be, since there is no number but may be added to, and therefore no number which can be infinite ?

A. The infinite divisibility of matter, tho' liable to other objections than that you mention, yet cannot be confuted thence, because those objections are drawn from the nature of infinity, of which we have no other idea than a negative, abstracted one. That one infinite should be larger than another, (tho' undeniably demonstrable) is yet another objection of the same nature with yours : for to make the lesser infinite equal to the greater, there must be an addition of the excess ; whereas one would think (as you observe) that infinity were incapable of addition.

Q. I have lived almost 22 years, I'm handsome, and a fortune enough to keep my self, my family none can dislike ; I have had some long-wigs, laced coats, and tissue-sleeves to sigh at my feet : they no sooner talk of marriage, but that murdering sound of trumpet calls them from thence, and when they return, have forgot their vows. Now I beg Apollo's advice how to make them faithful lovers ?

A. Bless us ! 22 years of age, and not yet to have fix'd a lover, when a girl here in town was in hopes to be a mother by eight years of age : 'tis hard, wondrous hard ! but we fear your disappointments arose from your wrong notions of the matter ; for perhaps it was not the murdering sound of the trumpet that call'd away your long-wig'd, lace-coated and tissue-sleev'd humble servants, but the murdering sound of matrimony ; so no wonder if they forgot the vows they never design'd to keep upon your conditions. To make such lovers faithful may be a more difficult operation than the fixing of mercury, and the conclusion perhaps not answer the toil of the experi-

ment; for when such grow faithful, they grow extreme dull, which seems not so agreeable to your gayety; but Madam, if you are, as you say, handsome, of a good fortune and family, and altho' 22 years of age, provided you have not stood at that age these 22 years, you need not despair of making a conquest of one that may be faithful even upon your own terms, if you can but make a right judgment what it is they sigh at your feet for.

*Q. A fool I am, it's true,
I need not tell it you,
For by these lines you'll see
That wise I fain would be,
Yet know not how.*

*If you'll some sense impart,
Or tell me by what art
The blessing to obtain,
Your oracle I'll still adore
As much as heretofore,*

*And say your title you may justly claim:
That which I ask, I know is hard to find,
But who with you compares among mankind?
To ask our sex is much unfit,
For there, alas! it's scarcer yet,
Since then to you alone my suit I make,
Direct me if you can, for pity sake.*

Sylvia.

*A. Would noble Sylvia fain
A stock of wisdom gain?
Let Sylvia then deride
The snares of worldly pride;
Let Sylvia's purer heart,
From vanities apart,
In spheres diviner move,
Attract celestial love,*

*And sacred wit explore, that fertile ground,
Where only wisdom's fought, where only found.*

*Q. Apollo's sons, you jovial lads,
And hopeful heirs of such a dad,
Tell me the cause, why with hard drinking,
(For you should know best to one's thinking)*

My

*My skull next day keeps painful aking,
 And I'm all o'er in piteous taking,
 And look as if I could not help it,
 Tho' the night before I roar'd and yelpt it;
 And many a merry ballad Jung,
 And did not stammer with the tongue,
 And bowls to the brim made nothing on,
 Tho' larger than Anacreon's:
 I think I've hit that hard name right,
 Tho' I am now in doleful plight,
 And can't fit, tho' I have more to ask ye,
 Resolve me then, 'tis no great task t'ye?*

*A. Thou jolly red-nose son of Bacchus,
 That with such fury dost attack us;
 Thou genuine stanch Anacreontic,
 That daily drain'st the Hellespontic;
 That seem'st to be (whate'er you mean us)
 As big as Virgil's old Silenus:
 A vapour in thy cranium flies,
 From whence thy maladies arise;
 Affects thy nerves, and makes thee chatter,
 As tho' thou nothing knew'st o' th' matter,
 But these your bowls except you lessen,
 And leave this potent profession,
 And wholly quit this brain-subliming,
 Design'd to meliorate your rhiming;
 Your Muse must soon expect abortion,
 And your noddle prove a caput mortuum.*

*Q. Tell me, ye powers, that rule our fate,
 Why are frail men so vain,
 With so much zeal to wish for that
 They never can attain?
 Also resolve what is the cause,
 Before the heavens rain,
 That corns on toes do so much ache,
 And I feel so much pain;
 Your musty books search to solve these,
 Then I will ask again?*

*A. The soul by energy divine,
 Would glorious things attain,*

Did not that clog the body join,
And render all in vain.

The cause your corns do throb and ache
Upon impending rain,

Look back to number twenty five,
You'll find the reason plain.

Thus we have solv'd you in a trice,
Now pray, Sir, ask again.

*Q. Is it a sin, Apollo, when
A prentice boy shall now and then
A can of beer or victuals give
At his master's door, a poor man to relieve?*

*A. It is a sin, without consent,
How fair foe'er you think th' intent;
The theft the charity defaces,
For to do good by ill the fact disgraces.*

*Q. I have a wife,
That leads an ill life,
And asperses me ev'ry day;
She runs me in debt,
And will run farther yet,
If I any longer do stay.
By the advice of her friend,
Who lives at Cat—end,
And a long dearly loving acquaintance;
They would have me assure,
Without being secure,
To allow her a handsom maintenance.
Nay, this is not all,
For my good name she'll maul,
In charging me falsely with capital crimes;
Pray tell, wise Apollo,
Which way I shall follow,
And give a quick answer to these my sad lines?*

*A. We hear your complaint,
And believe you no saint,
Notwithstanding your harmless appearance;
For a cause you may be,
In some little degree,
Of your wicked wife's ill perseverance;*

But granted she's bad
 And your case be as sad,
 To maintain her, we will not advise ye,
 Since she'll then act the same,
 And despoil your good name,
 And the world in some measure despise ye.
 Rather send her to sea,
 Where she wasted may be,
 As a slave, to some foreign plantation ;
 By which means you'll prevent
 Any more discontent,
 And set free from such rubbish this nation.

Q. Whether of the two companions, the soul or the body, have the greater share in sin ; or why for the sins of the one should they be jointly punished ?

A. Properly and strictly speaking, the body can have no share in either the enjoyment or punishment of sin, and is no other than a mechanical instrument to the soul of forbidden pleasure ; since all sensation, whether agreeable or disagreeable, tho' occasion'd indeed by matter, is yet compatible to none but immaterial substances. And yet it is highly equitable, that as the soul indulges herself in more unwarrantable enjoyments, thro' the mediation of the body, so she should also receive the severer punishment, thro' the mediation of the same instrument ; that what was once its conveyancer should at last become its tormentor. And this comes much to the same purpose with that more loose and figurative way of speaking ; that as the soul and body are partners in sin, so should they also be sharers in the punishment.

Q. Whether the shadow went back only on Ahaz's dial, not the sun in the heavens ?

A. It is the nature of wisdom to act by the most simple methods ; we cannot therefore so rationally suppose that God would make the sun to become retrograde for the sake of that, which he might perform by a more obvious and yet miraculous procedure.

Q. Pray, Gentlemen, what is the meaning of those words in 1 Corinthians xi. 10. For this cause ought the woman to have power on her head, because of the Angels?

A. From the context and the frequent allusion we meet with in the New Testament to the *Hebrew* idiom, we may gather, that what we translate power imports a covering. As therefore, to be covered is a sign of modesty (that peculiar ornament of the female sex) as it is a notion common to both *Christians* and *Jews*, that Angels accompany our public worship; so the meaning of the passage is, that women should be so modest as to be covered in the church, because in the presence of those superior beings.

Q. What is the reason that in 1 Sam. xvii. Saul is unacquainted with David, tho' he had before plaid upon an harp in his palace, and drove away the evil spirit from him?

A. Some conclude this passage to be first in order of time, tho' last in the relation: but this is inconsistent with the beginning of the preceding chapter. We may therefore more rationally suppose that *David* had been some time upon *Saul's* recovery dismiss'd the court, that affairs of state might make *Saul* the more readily forget so inferior a person, that his former distemper might have somewhat impair'd his memory, and contributed its share to such forgetfulness; that since *David* was so young, his countenance might have been considerably changed; that for aught we know, he might be otherwise habited than he was before, and we are daily sensible what an alteration may proceed from dress.

Q. In holy Writ we read that the king with all the people of Niniveh (at the reproof of Jonas) put on sackcloth, and laid themselves down in ashes; I desire to be inform'd what the name of the King was?

A. He is suppos'd by some to be *Sardanapalus*, that effeminate Emperor, who us'd to spin among his concubines.

Q. If one of the monstrous twins lately brought over should commit a crime worthy of death how should it be punished?

A. In the question it is necessary we distinguish between those crimes, to which the other must of necessity have been pre-conscious, and might have happily prevented, and such as might have eluded her utmost caution; for in the latter case the equity of our common law will bear her harmless; for if we enquire the reason why no criminals are condemn'd upon presumptions, we must say in the sense of a late Divine, It is preferable that the guilty should go unpunish'd, rather than the harmless, the innocent, should suffer.

Q. Whether if any marry one of the two children, when grown up, who are so monstrously conjoin'd, he be guilty of incest?

A. There have been monsters, who tho' strangely joined together, have been yet withal so separated, as that both of them might marry without the guilt of so heinous a sin; and yet even their common modesty would have forbid the banes; but these are of so peculiar a nature, that the forementioned sin is unavoidable. This therefore is an abundant cause and just impediment, why neither of them can be join'd with a man in holy matrimony.

Q. Whether the crystallinous humour of the eye be of any colour, and if so, of what colour?

A. Were it of any colour, it would be attended with a twofold inconvenience. It would transmit the object with less perspicuity, and tincture it with its own colour.

Q. *Messieurs, je vous prie tel me de resin dat de Ingliste men alway creepe to de shimney in de somer as wel as de winter, serviteur Estienne de la C—*

A. Monsieur, de Ingliste man be de ver sociable companion, and de feer be de ver sociable creature. Besides de ver long a cold vinters in des norderne climes bring de abit to de shimney, verfore de Ingliste, upon des two ver bon rasons, creepe to de shimney.

Q. 1

Q. I am a young fellow, brought up to no manner of trade or business, through the over indulgence of my uncle, who took care of me after the death of my parents. He died suddenly last week without a will, so that not one farthing of his estate comes to me, though he always promised me the greatest share; and his former affection having procured me the envy and ill will of all my relations, I have ne'er a friend in the world will do me service. I would therefore desire you to deliver my petition to Apollo, that as he goes his rounds, and pries into every corner, he would find me out a rich old woman that wants a lusty bed-fellow in her old age; and for her other parts, he and I shan't differ; for, although she were a complete collection of all the deformities and ill qualities dispersed throughout the whole sex, I promise you to marry her. You see the condition of my circumstances, therefore if you deny me your assistance, it's very probable you may in a short time hear of the life and penitent death of yours, &c. I. And then,
(If Apollo forgets to make diligent search)

His Querist will be in a damnable lurch.

A. 'Tis pity, a likely young fellow, for want of a supporter, should swing out of the world, and after have a parcel of wicked rhimes made upon him, sung to lowly tunes; for the prevention whereof we have used our best circumspection, and discovered several old women rich enough, if other matters suit. There is one (indeed she has but half a face, and her North-West-side seiz'd with the dead palsy) but the mischief is, she has quite lost her tongue, which (tho' a comfort after matrimony) we fear it will be impossible for her to repeat the indissoluble compact. There is another, a proper woman enough, allowing the increment of one part to atone for the deficiency of another; she sinks in much before, but then behind her back seems jumping over her head. She has but one leg, but that is big enough for two. Her temper indeed is not so agreeable, by reason her mirth makes others melancholy, who would swear by her aspect, that she cry'd when she meant a loud laugh; the sound of it also is so like braying, that it calls her

human nature in question, and so may render the marriage invalid. There is also another, who in her younger days sprained her huckle-bone by a fall from a pear-tree, and has gone like a crab ever since; her chin and snout are so firmly united, that she sucks in all her sustenance between them thro' a quill; her eyes are as brisk as a ferret's of their size, and exactly of that kind; but then they look directly East and West at the same time, so that if you have witness to the marriage, it will be impossible to know which she is married to. But then, there is one without all these impediments, only she has one small defect, she has been the death of five husbands already, for where she comes, otters and polecats are prefer'd for perfumes: now if you have strength of nature enough to bear her blasting breath, till she has run over the sentence for execution, you are a made man:

And thus we have found one to bring you to church, Except want of courage leaves you in the lurch.

Q. Gentlemen, *the great reputation you have justly gained through the whole town, for the admirable solutions of the most difficult questions, and your indefatigable search after the discovery of all thing: new and curious, witness the nice account you have given, and have promised further to give of the wonderful twins, puts me in hopes you can give us (which will doubtless please the public) some account of that odd accident at Kensington last week. It is reported a man was bury'd alive, was heard to groan and strike the coffin, and after was taken up again not without some signs of life?*

A. Sir, one of our Society was at *Kensington* before he was buried again, and made the best examination he could into the matter. He was a poor man that worked in gardens; his wife went to scouring and washing, but liv'd very uncomfortably together. On *Monday*, last week, as she was at work, she was suddenly struck with death, and cried out of a great pain in her side, and died on *Tuesday*; on which he was seized with much trouble, on account of several small children they had, and what would become of

of them, as also on some words she spoke, as charging her death upon a blow he gave her on *Easter* last; however, on *Wednesday* he was at work, but in the evening grew ill, when a woman reflected his wife's words, and that he might come to be hanged for her death. Several neighbours being there in the morning about five o'clock concluded him dead; and both being buried at the charge of the parish, it was thought fit to put them both in the ground together, on the *Thursday* evening, about 13 hours after he died; but covered only with loose mold, and his coffin not nail'd fast. After some reflecting, it was not well done to bury him before he could be quite cold, he was taken up again. As on one hand, there appeared nothing ghastly in his face, nor his nose pinch'd, &c. and one eye a little open, but cold; so on the other, there were no marks of bruising himself, or struggling in his coffin, &c. therefore we believe those noises heard mere fancies. Upon the whole, we believe he was dead when first buried; but it had been more satisfactory to the world, if they had not buried him so soon, and had chaffed him with warm things, and endeavour'd to bleed him when they took him up. We do not believe the blow he gave her any occasion of her death, she being at daily work since, without complaint thereof: but her reflection at such a time might occasion his, since no symptoms of any distemper but grief appeared.

*Q. Since Apollo t' a Lover
Was never unkind,
To him I'll discover
The grief of my mind.
I, Sir, am a maid,
To whom fortune and nature
Their debts have well paid,
Therefore that's not the matter.
And for loving kind Ninnies
I challenge the she,
That dares for five guineas
Hang sweet-hearts with me.*

*Yet the bagg call'd despair,
 That makes lovers martyrs,
 Persuades me to fear,
 I must die in my garters;
 For I'm deep plung'd in love
 With a man that don't know it,
 And the nice won't approve,
 That it's fit I should show it.
 Tho' the case is o' th' oddest,
 Pray advise your poor friend,
 Which will be most modest
 To die, speak, or send?*

*A. A thousand more arts
 Your sex ready have,
 For the conquest of hearts,
 And confirming a slave,
 Than speaking or writing,
 Where often you fail in,
 And gain but a slighting
 Instead of prevailing.
 There's a way by your eyes,
 Your amour to discover,
 Which hits by surprize
 The most vigilant lover :
 Or a cousin or aunt
 May bring him by chance,
 At which you must rant,
 Which will make him advance :
 Or by secret engines
 His morals bespatter,
 He'll come with a vengeance,
 For clearing the matter :
 If your wit on the sudden
 Lays him not then in chains,
 Believe him a cudden,
 And not worth your pains.*

*Q. By thy godship (saith Phœbus) to swear thou wilt
 make me,
 I have cause to be angry, if I do not mistake thee ;*

For

For being askt to cure freckles, thou answer'd the proposition,

Not to trouble thy shrine, but to ask a physician.

Pray tell me what science Apollo profess,

When he said *inventum medicina meum est*.

I am one of his sons, and as I hope to be knighted,

I take it unkindly our patron's thus slighted.

A. You an offspring of Phæbus, and commit such transgression,

As his godship to scandalize with a profession!

'Tis certain that physick was Apollo's invention,

But to practise, in him, is too great condescension;

Much less will he stoop to those meaner disgraces

Of oblit'rating freckles, and clearing tan'd faces,

As to swearing and passion we bid you defiance,

And contemptible hold such a spurious alliance;

To refund your false claim then, our hearty desire is,

For 'tis palpable, *Natos è sanguine scires*.

Q. Ye sons of the lyre,

Whom thousands admire,

Pray tell me from whence

The hot quintessence

In Somersetshire

Of the Bath does perspire?

And why 'tis more firmer

In winter than summer?

A. That water at Bath

Its calidity hath

From a sulphurous mine,

With which nitre doth join,

And bitumen's suppos'd

To be therein inclos'd.

But the reason why heat

Doth in summer abate,

Is its due inclination,

To a quick perspiration

Q. I'm quite out of business,

By means of a looseness,

That has tyranniz'd o'er me of late;

*Now sober and mild,
 I'm terrible toil'd,
 It's acuteness may delinè my fate.
 Your thick'ning advice will save my thin case.
 And get up my strength, and shew my poor face,
 Your indigent supplicant.*

*A. Mr. Squirt, let us tell ye,
 You must chasten your belly,
 And forbear the stomachical prizes ;
 For by what you confess,
 You seem prone to excess,
 Whence this laxative ailing arises.
 Therefore you, who through thick and thin go, we assure
 That a regular life's the best method of cure
 Your provident adjuvant.*

BETHLEM, June 12th, 1708.

*Q. Say, great Apollo, tell us why
 We harmless souls in Bedlam lye,
 Confin'd to chains, and cold, and straw,
 Partial effects of city law :
 Whilst those enthusiasts freely roam,
 And find in every place an home,
 Whose whimsies of new revelation
 Make schisms and parties in the nation ;
 Whilst they talk idly and profanely,
 And city magistrates bear tamely,
 Yet send 'em not a colony,
 To fill up our society?*

*Signed in behalf, and by the order of the whole so-
 ciety of Bethlem, by Zaga Zago, ambassador from
 the King of the Abyssines, moderator of the said
 society.*

*A. Alas! poor souls, your senseless strains,
 Proclaim th' infection of your brains,
 If all the craz'd were thither sent,
 Where should the multitude be pent,
 Except your fabric first were grown
 To half the bulk of all the town ;
 The little hardships you endure,
 Are meant in order to your cure ;*

Whilst those enthusiasts you name,
No whips or physic e'er will tame;
Nay, had you them, they'd in their fits
Expel the remnant of your wits.

Sign'd by *Salutifer*, Messenger of *Apollo*.

Q. Ever since I have taken in your papers, I have read them with great satisfaction. I desire you'll favour me with your opinion of the millennium, mention'd in the 20th chapter of the Revelations, with the reasons pro and con.

A. Not to be dogmatical in so obscure a matter, we shall endeavour to give such an exposition of the passage, as seems to us to carry the fairest characters of truth; for we are inclinable to suppose from this and other correspondent texts, that when the glorious conversion of both Jews and Gentiles, represented in the Scriptures, shall be happily accomplish'd, that then those noted prophecies of peace, plenty and righteousness shall be more eminently fulfill'd; that during that blessed revolution of a thousand years, Satan shall be restrained from going about, seeking whom he may devour, and all men shall know the Lord, from the least to the greatest, in so signal a manner, as though there were a resurrection from the dead, not an universal, but a partial one, a resurrection of those only who had suffer'd persecutions for righteousness sake, had submitted to the stroke of martyrdom, and therefore noble defenders of that faith, which was once delivered to the Saints; and from *Luke* xxi. 24. we think it at least improbable that the holy city shall be rebuilt, and the *Jerusalem* which is *below* become in an inferior sense the mother of us all, of all those who shall be living in that happy interval.

And *this* exposition we ground upon the easy and natural figure made use of in it, upon the absurdities deducible from the literal interpretation, upon the harmonious completion which it gives to the ultimate intention of those noble descriptions, of those engaging prophecies, to be met with in the Prophets and Apostles in the Old and New Testament.

The absurdities of the latter are chiefly these, *First*, When *St. Paul* gives us so accurate an account of the resurrection of the just, it seems a little strange that he should take no notice of this previous one, the resurrection of the martyrs. *2dly*, It can be sure no reward of their labours to those blessed saints, to be remanded back from an heavenly to an earthly, from an immortal to a mortal state. *3dly*, A promise of a resurrection to a life of sense, to an earthly inheritance, is inconsistent with the spiritual nature of Christianity, with the purport of its more alluring promises; and contains a doctrine worthy of a *Moses*, shall we say, who abounds in temporal promises? No, of a *Mahomet*, of a sensual *Mahomet*. Since therefore that grand impostor patch'd up his religion out of the Christian and the Jewish, it may be no improbable conjecture, to suppose, that from the doctrine of the *Millenaries* he took the first draught of his justly exploded paradise.

Tho' the *Millenaries* found their opinion upon several texts of Scripture, yet since they look upon this passage in the revelations as their strongest fort, the different but yet natural interpretation we have given this will (we hope) be thought sufficient.

But the modern *Millenaries* lay claim to the general suffrage of antiquity. But that it was a controverted point among the ancients, we may gather from *Justin Martyr*, and *Irenæus*, great sticklers for the doctrine; from *Origen* and *Eusebius*, great opposers of it. But for any one to be convinc'd of this, he need no more than read that noted occurrence between *Dionysius of Alexandria*, and *Nepos an Egyptian Bishop*.

But the modern *Millenaries* should not too much insist upon the suffrage of the ancients, since they differ from them, as in other things, so in a very material point, namely in the extent of the resurrection specified.

As for *Irenæus's* tradition from *St. John*, it is easily confuted, in that it is delivered in a manner too ridiculous to be depended on, and is also on the same
foot

foot with another tradition not admitted by the very *Millenaries* themselves.

Nor can we rely on *Papias* (tho' contemporary with St. *John*) since thro' the meanness of his judgment he had never any authority in the Church.

Q. If a widower marry a widow's daughter, and the widow marry his son, and each have a son by these intermarriages, in what degree are those two sons related to each other?

A. Each of them is at once both half uncle and half nephew to the other.

Q. If 120 eggs are bought at two a penny, and 120 more at three a penny; and the same 240 sold again at five for two pence (which seems to be all one) it appears by the rule of three that there is four pence loss. Query the reason of it?

A. The reason is, because the reduction of the whole to an intermediate price consists not in the equal number of eggs bought, but in the equality of the money laid out upon them. As therefore 120 eggs at two *per* penny cost five shillings, so if you lay out five shillings more upon eggs, at the three *per* penny (which will purchase 180 eggs) and then sell the whole at five *per* two pence, it will bear you harmless, for the cheaper you buy a commodity, so much the larger in proportion must be the quantity you buy, if you would reduce that and a dearer quantity to a mean value. And this will be apparent in the very instance of the eggs, if you begin your computation from an unite; for if you buy one pennyworth of eggs at two *per* penny, and another at three, you may indeed sell the whole five for two pence; but then there are three eggs on one hand, and but two on the other, whereas in the instance you propose there is an equal number (namely 120) on both hands.

*Q. To Apollo I do a hard query advance, Sir,
For fools can ask questions that wise men can't answer.
Why did Moses, that wise legislator ordain
That women alone for adultery were slain?*

*The fault on all sides doth equally bear,
 Man, the aggressor, doth oft lay the snare,
 And he also of reason enjoys the best share,*

}

Aurelia requires your answer.

Postscript. I desire in your answer you will keep close to the side of justice, political reasons there are many: 'tis my misfortune never to have heard that partiality of punishment in point of our sex well defended. I take it as allowed, that both sexes have the same appetite and propension to this vice; if it be with respect to the marriage debt, in what we call double adultery, both are guilty alike; as to the injustice done to families, they are also equally criminal.

A. What! will you not own more injustice is done, Tho' men father babes that are none of their own? Tho' this spurious offspring come in for a share, And with his half-brothers commence equal heir?

Postscript. We very much wonder, Madam, that you should endeavour to foreclose so unexceptionable an argument, since the husband's bastards cannot be obtruded upon his wife, nor are they generally so well provided for as her legitimate children.

Q. Sirs, if the two female children, to be seen near Charing-cross, should live to be women, do you think it possible for them to bear children? if so, is it not likely they should conceive together? if that may be, how shall each mother know her own child?

A. We see no impossibility of their bearing children, tho' some improbabilities; nor that they may not conceive together, as well as one woman to bring forth two at a time. As to each knowing her own child, though possibly their throes may come upon both together, yet since one must be born first, doubtless the mother must know when she has discharged her burthen.

Q. Gentlemen, pray give your opinion, whether the two monstrous children lately brought into England, must not of necessity die together? if not, what will become of one when the other dies?

A. Tho' one of these children (being not so healthy

as the other) may probably die first a natural death, yet the other is likely to attend it by an accidental one; not only because all we meet with in history have died together, or immediately after one another, who have been unfortunately join'd, but also because these are more strictly join'd in the *intestinum rectum*, in the necks of the womb (and probably in their bladders) than others which were in history; which coalition may probably convey the distemper from one to the other, both having a mutual sense or feeling, both at and near the place of conjunction. Besides, it has been thought that the melancholy consideration of what shall become of one, if the other dies, has hastned the end of the survivor.

Q. Gentlemen, *why are the months of March and October reputed to be the best to brew beer in?* Your humble servant, J. Barley.

A. Mr. Barley, very cold weather prevents a due fermentation, and hot increases it too much, therefore those two months are judg'd the best, as not being subject to the violence of either. But the securest way to make it in either potent, is to have the liquor sufficiently charg'd with your name-sake.

Q. *Isle just cun owt a Yerkshire, to know why our dog Golly rens round afore he liggs doune?* Yours J. Tike.

A. Goodman Tike, your dog Golly rens round to prepeer his bid, and to ze nothing liggs in his way, that he may reest the beeter.

Q. *If Heaven be just, as Heav'n must sure be just, And man must sin, as certainly he must;*

Pray tell me, why should the divine decree

Ordain that man should damn'd for ever be

For sin, who sins of meer necessity?

True, Adam bound us all, 'tis not deny'd,

But since his bond was more than satisfy'd,

When our sweet-Saviour and Redeemer dy'd:

If over-payment satisfaction be,

Why then does Heav'n exact the penalty?

A. The Lamb our debts conditionally paid,
Whence mercy in its lustre be display'd;

Yet

Yet from contempt secur'd the sacred law,
And fenc'd it round with a regardful awe.

*Q. Great Delphin Sir, that knows full well
What does belong to a pretty girl;*

Tell me, am I not in the right,

There's nothing like the wedding-night;

Sure that's the pinnacle of bliss,

When by your side,

The pretty bride,

Starts forth a blush for every kiss.

Those modest gestures win the heart,

But when inured,

They grow more assured,

And joys into a toil convert.

When ye attempt a renovation,

Alas! Ye do but baulk your passion,

You're got into the same old station;

So by degrees your loves decline,

Till you are got into your shrine?

*A. They who but at fruition aim,
Not love, which you will think the same;
To noble thoughts we tune our song,
And know your notions all are wrong:*

The wedding night does but prepare,

By blushing kisses,

Reluctant wishes,

After more delicious fare:

For when confiding in his love,

The nymph inured,

Grows far more assured,

To Gratitude her swain 'twill move.

Th' amorous couple thus complying,

In wishing, sighing, murmuring, dying.

In raptures all their moments plying,

Their passion grows still more divine,

Increasing till they reach their shrine.

Q. Apollo of late

I have had a debate,

Concerning the navel of Adam;

*'Tis strange I declare,
 How it should come there,
 So I scarce can believe that he had one.
 I desire to know,
 Whereabouts it did grow,
 And I'll make you amends with a present;
 And if such a thing
 Was proper for him,
 Be so kind as to tell me the use on't?
 Tho' twits there are many,
 I could not find any
 That suited so neatly for my turn;
 Then tell me, brave fellows,
 How many Apollo's
 Will reach from Newgate to Tyburn?
 As I promis'd (my friends)
 To make you amends,
 I've a gift to commit to your trust, Sirs,
 I'll give ye the gallows,
 That all the Apollo's,
 May hang themselves on 'em in clusters.
 A. A navel he had,
 As sure as your dad,
 But to ask whereabouts we suppose
 It was fixt, is as wise,
 And much of the size,
 As to ask whereabouts is your nose.
 Its use and its end,
 Do not only tend
 To nourish the child in the womb;
 But 'tis also the seat,
 The man to complete
 With strength, till he drops to his tomb.
 But as for your gift,
 Which on us you'd shift,
 A present by way of requital;
 You first must prevail,
 To cut off th' intail,
 Before you can make us a title.*

Q. Compare prayer and preaching, that we may know their difference?

A. Prayer is an act of piety, preaching but a *means* of piety; prayer is a fundamental duty, preaching but an information of our duty; prayer is one of the ways that leads to heaven, preaching but a direction to the ways that lead us thither; by *prayer* we approach to God, by *preaching* we are taught, we are persuaded to approach him; prayer, (for what is thanksgiving, but a branch of prayer?) raises us to a level with the celestial choir, preaching denotes that we are but *men*. Had we *all knowledge*, preaching would be useless, had we the knowledge of *Angels*, praying would be necessary. Preaching shall cease, but prayer, but thanksgiving never faileth; for constant, for eternal will be our song, Thou art worthy, O Lord, to receive glory and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.

But yet the pre-eminence of prayer must not derogate from the necessity of preaching. For how can we call on him, whom we have not heard; and how can we hear without a preacher?

Q. I am a sinner, and for that reason am unworthy to frequent the company of good men; and am unwilling to keep any longer ill company. For fear of the latter I live retired, and for want of the former I grow melancholy. Pray advise me how I must prevent the growth of this dull distemper?

A. When you say you are a sinner, we suppose you mean it in the worst sense of the word. But, however modestly you may think of your self, your unwillingness to keep ill company makes you fit for that good company, you with so much humility decline. Do you grow melancholy in your retirement? Why then put on a modest assurance, and fly to some innocent companions, as to a refuge from the very worst of evils. For to none so properly, as to one in your circumstances, does that woe belong, Woe to him that is alone.

Q. Sirs,

Q. Sirs, Can a man be said to repent sincerely, when he relapses into the same crime again?

A. No doubt, 'tis possible for a man to repent sincerely, and yet afterwards relapse. For, otherwise a sincere good man could never be guilty of any wilful sin. But if we repent of any crime, and yet submit to the next temptation, we have too much reason to call in question the sincerity of our repentance. And as for those who run a circle of repenting and relapsing, it must be something more than Christian charity that can persuade us to believe, that their repentance is at any time sincere.

Q. Gentlemen, Pray resolve me why the word which signifies Deus in Hebrew, viz. אלהים is always in the plural number?

A. Tho' it be an usual thing in the *Hebrew*, as well as other languages, for a plural word to denote a singularity, yet it may be thought, at least, not improbable, that it includes the mysterious doctrine of the Trinity.

Q. Pray, Gentlemen, are people capable of sinning in their sleep, seeing many times they dream vicious dreams? I am something concerned about it.

A. We do not believe a dream in itself can be vicious; but such dreams are too often the effects of foregoing vicious inclinations, which, if you take care to prevent, and seal not your dreams with the consent of your waking thoughts, we think you need not fear such dreams shall be imputed to you for sin.

Q. Whether there was a rainbow before the flood?

A. Tho' it be the opinion of the most learned, that the rainbow was pre-existent to the flood, but then appointed for a certain sign, (and that a very proper one, inasmuch as the rainbow is produced in rarifying and dispersing clouds) yet some great men have infer'd the contrary, because, say they, every cloud is not fitly disposed to produce a rainbow. But tho' we grant the proposition, we deny the consequence; for if we maintain, that none of the antediluvian clouds were fitly disposed to produce a rainbow,

bow, we must allow the flood to have made a wonderful alteration in the nature of the Atmosphere, upon the proof of which, we will admit the argument. But to that other objection they propose, namely, That an unusual phænomenon was required in so important an affair, tho' other particulars might be replied, we think it sufficient to observe, That common things are appointed for signs in more concerning matters. For is not water in baptism a sign, (tho' a conditional one) that we shall escape an element more terrible than the water in the deluge, to wit, eternal fire?

Q. Gentlemen, There was a man of 60 years of age, married a young woman of 20 years of age, which plainly appears he was three times the age of his wife; they both lived together 20 years, no more nor less; now the woman surmounts, and comes to be half her husband's age, as he is 80, she is 40. Pray give your reason how it is so?

A. Because the rule is, add proportional to proportionals, and they remain proportionals; whereas, in the case proposed, you add equal to proportionals, which of consequence reduces them to a nearer equality.

Q. Whether the same material substance produces in every man ideas alike, (making allowance for the difference in degree, because the organs of conveyance in all persons are not exactly alike constituted) as for instance, whether my idea of the sound of a trumpet, the colour, figure and smell of a rose, and taste of an orange (not to say any thing of the sense of feeling) be alike?

A. A difference of the organs diversifies ideas, not only in degree, but in the manner too. But there arises also a difference in some ideas from the difference there is in our perceptive faculties; hence it is, that men of parts, and those of none, are variously affected with the same objects; hence it is, that men of equal parts, but different genius's, are not alike delighted with the ideas arising from the same material substances. But if from immediate perceptions, resulting from present objects, we proceed

to those ideas which derive their original from reflection, greater still will the diversity appear.

Q. How much does the Moon's Apogæum vary betwixt one lunation and another?

A. The course of the Moon's *Apogæum* round the center of the earth is perform'd in 32 days 3 hours, and about 5 minutes; whereas a lunation, (which is call'd the synodical course of the Moon) exceeds its periodical course, which is perform'd in 27 days, and about 8 hours, but by two days and five hours. Whence you may easily make a computation.

Q. Gentlemen, I have an engine in hand, which, had I money to finish, I can affirm I would stand in it, and fly half a mile high, and many miles at distance in a short time. I have dealt for some thousands, and have serv'd the Government in the General Post Office, but have been reduc'd by misfortunes. If you would assist me in the charge, you would make me the most rising man in the nation, and I would set forth your praises higher than any spire in Great Britain. I desire your answer, (having but one shilling left) for I long to know, whether I must fly in London first, or Muscovy? Your humble servant, John Legg.

A. We cannot approve of your undertaking, from the many ills must arrive thence, for it is impossible, but such an invention must soon grow general, and then at day-break we may find a *French* spy perch'd on ev'ry chimney. You will object we have the like advantage; we answer not by much, they being ever much swifter at flight than the *English*; nay, an army of Cannibals may come souse upon 2 or 300 of our honest neighbours in a morning, and sweep 'em away, for a breakfast. You'll say their horns may choak 'em. But cannot they seize on their wives then, and many of them are *tid* bits; besides, a pretty Lady cannot leave her window open in sultry weather for a little air, but presently a thundering bully flies down slap-dash by her bed-side. But what fatigues should we have in pursuit of the fair-sex? they lead us dances sufficiently vexatious now; but considering the

the volatile particles of their composition, inclining to rarefaction, and their natural propensity to fly about, what wildgoose chaces would they lead us then thro' foreign realms and climates? As to our assisting with money, we may indeed be soon convinc'd that that is flown away; but if you perform not articles, where shall we get flying officers to pursue you? or how bring our cause to a trial in foreign courts? Your proclaiming our praises higher than any spire will be to little purpose, because it will be out of every body's hearing. But by all means fly first into *Muscovy*, for if you get there by the strength of one shilling, all the world will be convinc'd that you flew thither, whilst we shall be contented to walk about till your return.

*Q. Oh! Tell a hopeless swain, who burns with love,
How he may soon despairing passion move?*

*A fair one, far above me, I adore,
Whose charms have blest one envied man before;
But heav'n, who thought his happiness too great,
Took him from earth, and chang'd in death his fate.
Long has the bright survivor since liv'd free,
But, ah! too much I fear, not liv'd for me;
Yet did she know how pure, how fierce my flame,
She would, perhaps, admit me to a claim;
Wit, wealth, and beauty give her dazling sway,
She's past those follies which fond youth betray,
And, oh! too much above me ev'ry way;
In short, I love, but pine with modest shame,
I burn with raging fire, yet dare not speak my flame.*

*A. Alas! We grieve to hear thy hopeless love,
Thy plaints, our wishes, and our pity move;
Yet, since thy wit and modesty agree,
Thou may'st boast num'rous charms, as well as she.
If the wish'd object of thy love be wise,
She will her bliss above her riches prize:
And she must sure be happy in your arms,
To whom, beyond your hopes, she gives her charms;
For men, so far oblig'd, still bear in mind
Such gen'rous acts, as force 'em to be kind;*

And

And women, who are wise, will always see,
Where they may fix their hearts, and *queens*, not
subjects be.

Q. I fear very much, ye sons of Apollo,
You'll meet with the fate of poor Massinello,
Your sudden torrent of success
Shall hurry you in the reverse,
And from that precipice of fame
Shall headlong tumble into shame.

Oh! any thing that's new with us goes down,
You've hit upon the humours of the town.

Good Gentlemen, put me in as a recompence for the
charge I have been at for Letters.

A. Since with humorous strains the town is
pleased best,

We cannot want matter, and you for our jest.

All that is *new*, you grant goes down,
Which hit the humours of the town;
And *new* we ev'ry time shall be,
Which thence must give eternity:

Nor need we subjects for our fancy court,
Since still new humours rise to make us sport.

Dear Sir, we have put you in as a recompence
for the charge of Letters you have been at, and
wish it may turn to account.

Q. Old wives, Phœbus, say
That on Easter-day,
To the musick o' th' spheres you do caper;
If the fact, Sir, be true,
Pray let's the cause know,
When you have any room in your paper?

A. The old wives get merry,
With spic'd ale, or sherry,
On Easter, which makes them romance;
And whilst in a rout,
Their brains whirl about,
They fancy we caper and dance.

On Solitude.

Welcome cool *Breeze* to fan my *glowing* mind,
 O'erwhelm'd with *cares* and *woe*,
 Welcome soft *bliss*, by heav'n design'd,
 The *paths* of *peace* to show,
 And teach aspiring MAN true *happiness* to know.
 In thy sweet shades, *uninterrupted* reigns
 The downy God of ease,
 In *thee* the harmless swains,
 Untouch'd by love of gains,
 Their ravish'd senses please,
 Nor know the *penetrating* curse of pains,
 But travel up to *death*, by mild and slow degrees.
 In *thee* no stormy *cares* we find,
 By night, secure we sleep,
 No daily tempests shake our mind
 For *riches* on the deep,
 Which we much fear to lose;
 No watchful guard in *thee* we need to keep,
 But *rest* in peaceful slumbers duly find,
 Nor feel the *killing* cares, which great men *madly* choose.
 Smoothly *revolving* years
 Slide *unperceiv'd*, and happily away,
 Our elevated minds above the *spheres*,
 Forget their tenements of clay,
 And by perpetual contemplation grow
 So *pure*, and *free* from *sin*,
 That when from *earth* they go.
 In large *expanse* of *bliss*, they upwards flow,
 And rather mix with heav'n, than dwell *therein*.

The End of the FIRST VOLUME.







